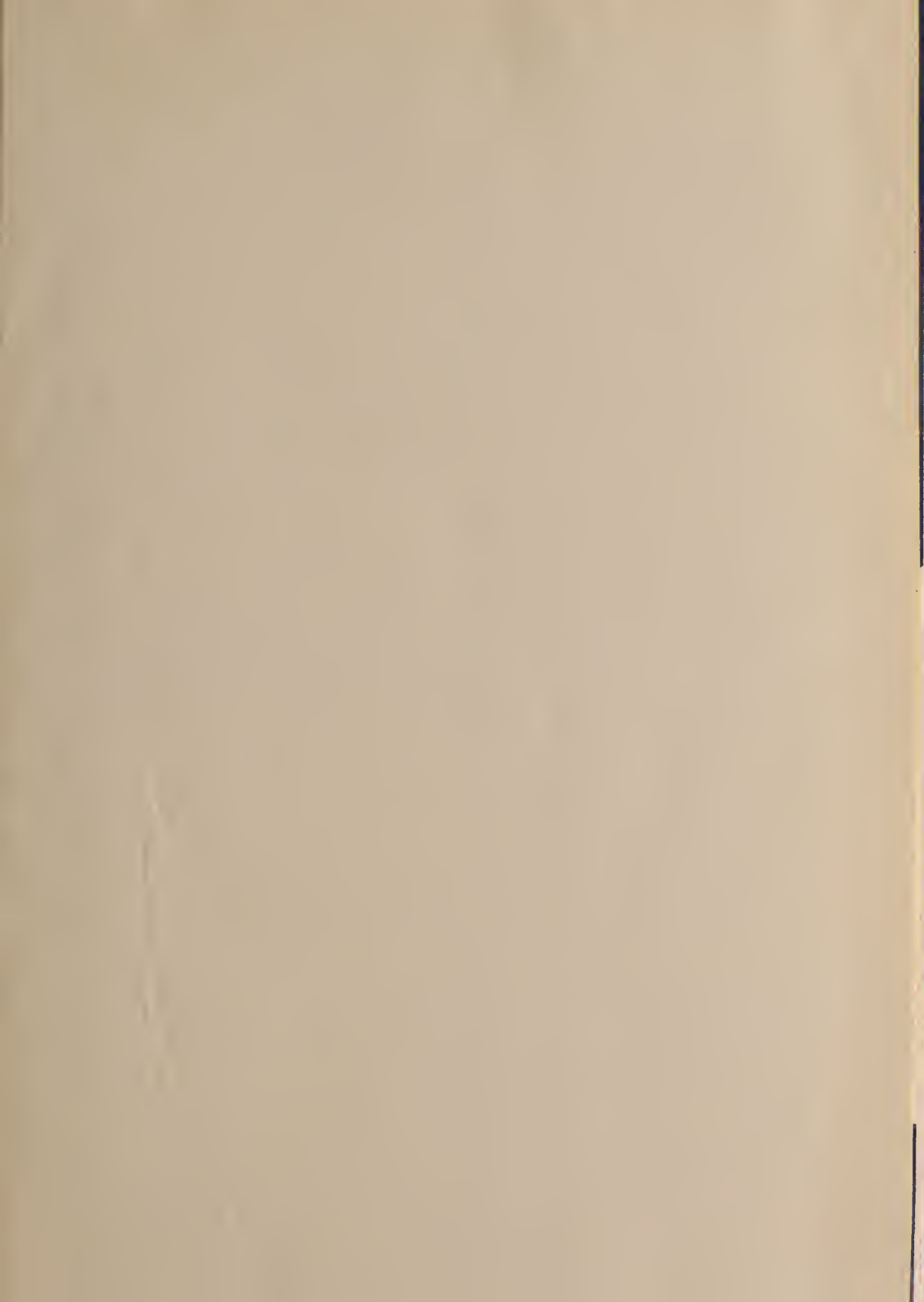
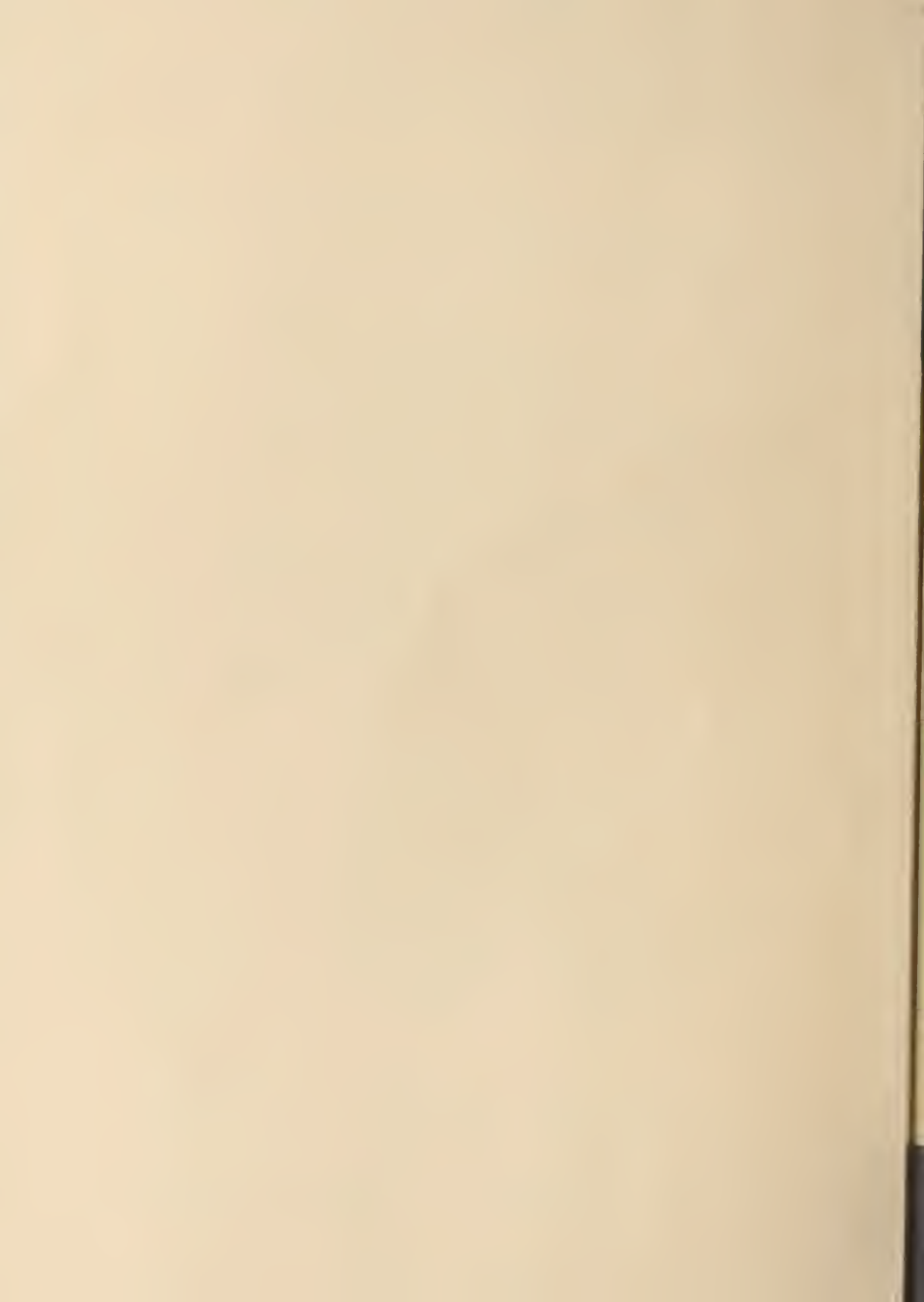




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The **OUTLOOK** *of* **MISSIONS**



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The Outlook of Missions

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Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

The Spread of Christianity Through the Printed Word

FRANCIS CARR STIFLER
American Bible Society

(Editor's Note: This is one of a series of articles published as preliminary to the Christian World Mission Convocation in Cleveland, Ohio, December 6 to 10, 1942.)

IN his recent fascinating book entitled "Christianity Goes to Press", Dr. Edgar J. Goodspeed calls attention to the fact "that within twenty years of the death of Jesus, Christianity entered the Greek world and found itself in an atmosphere of books, of writing and publishing, of authors and readers; of all of which it soon learned to take amazing advantage".

From the day when Paul first took his pen to write the first line of his first letter, the Christian religion has thrived on the publication of its authoritative documents.

From the very beginning the Christian missionary has realized that unless his work is undergirded with the Written Word, it is doomed to failure. This conviction lies behind the amazing story of the translation and publication of the scriptures into the tongues of men.

Beginning possibly with Ulfilas, the Apostle to the Goths in the fourth century, literally hundreds of languages have been reduced to writing in order that the gospel might then be given to the people in a permanent form. The librarian of the American Bible Society reported at the opening of this year that some substantial part of the Bible is now available in 1055 languages.

Down on the campus of the University of Oklahoma in the summer of 1942, a hundred missionaries are meeting for ten weeks of study of the scientific factors that enter into the reduction of spoken language to written form. This is but one bit of the evidence of the lively interest there is today in publishing the Glad Tidings.

Possibly nothing points up the miracle of Bible publishing more sharply than the incredible fact that the Bible, or some substantial part of it, has for the past thirty years been finding published form in a language hitherto without it, at the rate of *one new language every month*. The Bible is indeed the liveliest things in literature!

By the middle of the 15th century, which marked the advent of printing, the Bible had found its way into thirty-three languages, including all the principal ones of Europe. With the aid of printing, and the arrival of the new days of the Renaissance, came a fresh impulse to publish the Word, which increased the number of languages to possess it from 33 to 71 by the beginning of the 19th century. At that time a new chapter opens, for those were the days of the beginnings of the modern world mission of the Church, the days of Carey, Marshman, Ward, Judson and Morrison,

days born of the Evangelical Revival of the 18th century.

Among other fruits of these epic days was the birth of the great Bible societies: the British and Foreign Society in London in 1804, the American Bible Society in 1816, and many others. The single simple purpose of these societies was one of the undergirding pillars of the missionary movement.

It was simply this: that with no profit to themselves or anyone they would make possible the publication and sale of the Scriptures without note or comment, anywhere on earth where they were needed, aiding translators, establishing presses, and enlisting colporteurs and other distributors to the extent of their resources.

Today the publishing of the Bible is the greatest book business in the world. Through times of war and times of peace it continues to report the production and distribution of over 25,000,000 copies every year, in hundreds of tongues, distributing the sacred volumes in every continent and on hundreds of the islands of the sea, in an effort to satisfy a demand that is never met.

The vigor of this enterprise is evidenced by what has happened in the last six years in Turkey. In 1936 the Turkish government decreed that thereafter all publications in Turkish should appear, not in the customary Arabic script, but in the Roman letter; and further that the national language should be purged of all Persian, Armenian, and other foreign words. At one stroke this edict rendered useless the Turkish Bible which had been serving the Ottoman people for more than one hundred years. At once the missionary forces in Turkey appointed one of their number, Dr. F. W. MacCallum, just approaching retirement, chairman of a committee to produce the Bible in the revised language—a colossal task which saw its consummation only last year in the publishing in Istanbul of the first one thousand copies of the modern Turkish Bible.

Missionary translators, of whom all too little has been said and written, have done a job so extensive that it is stated by authorities of the world mission of the Church that nine-tenths of the people of the earth

may now have the pentecostal experience of hearing in their own tongue the wonderful works of God.

Great as is the company of these who publish the Word, the needs today are far beyond the capacity of the Bible societies to supply them—even though there were no obstacles erected by the war. Consider the situation as it appears in Latin America. All but one of the seven agencies of the American Bible Society in Latin America reported larger circulations in 1941 than the year before, the total for the year exceeding by 31% that of any former year in the Society's Latin American work. But this enheartening increase by no means represents the demand. Probably three times as many volumes might have been sold had the books been available.

When this fact was stated recently to a visitor at the Bible House, he inquired, "And why did not the Society supply the books, since they are for the most part distributed by sale?"

The answer is a revealing one. The books are sold but many of them, especially the Testaments and Bibles, must be sold at but a fraction of their cost. The ordinary wage earner in Cuba or Brazil is paid so little that for him to expend even fifty cents for a Bible would be prohibitive. This lays emphasis upon the fact that the Bible societies are still missionary societies depending upon the gifts of missionary-minded and Bible-loving people to care for the costs which many people are not able to meet.

There is a widespread and increasing interest in the Bible in the vernacular in virtually every section of the Latin lands to the south of us. This interest should be vigorously cultivated, for there is no surer method of solidifying the Americas in this day of hemispheric cooperation.

Next consider China. The publication of the scriptures in China since the beginning of the Japanese invasion in 1937 is an epic tale. Through all these tragic years, if one counts a single gospel portion as a volume, China has bought more volumes of scripture than has any other nation on earth, the total number each year being almost a quarter of the whole world's output.

Of course, China is the most populous of all the nations; but when one is talking of books, he must consider literacy. China is only now making a determined effort to increase her literate population. A leader in the literary revival now going on in China predicts that five years from now there will be an increase of 140,000,000 Chinese people who can read.

The further expansion of scripture distribution lies in large measure with the American people. Already the war has sorely crippled the work of the great Bible societies of England and the continent. The last two years have found the American Bible Society taking over the administration of the work of the Bible Society of Holland in the Dutch East Indies, and the publication and distribution, formerly done by the British Society, in several European countries. Translation work hitherto superintended by the British Society is now being sent to New York. The publication of Spanish and Portuguese scriptures, for many years done by the British Society, for both their own and the American Society's use in Latin America, is now being done by the American Bible Society.

The spreading of the Gospel through the printed word must ever be a missionary task. Nothing that the American Bible Society is doing in the present emergency more clearly illustrates this basic concern than the program of distribution which the Society is carrying on among the prisoners of war in the camps in Germany and elsewhere. In the past two years the Society has distributed over 200,000 volumes in these camps. They have reached the

eager hands of men with virtually nothing else to read — men who speak English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian and Portuguese, and have brought a sense of hope and security.

Every period of mobilization in our nation's life has been a time of wide and effective scripture distribution to enlisted men. During the Civil War the American Bible Society distributed hundreds of thousands of Bibles and testaments to the armies on both sides of the conflict. Over two million Testaments were distributed during the first World War. As these words are written, the chaplains of the Army, Navy and Air Forces are sending their requests and re-orders so fast that the presses are working over-time and the books are being shipped the day they are bound, the rate of output being nearly 40,000 a week.

The Bible is not just another book. It is *the* Book. A stimulus to the publishing business when books were written by hand and when but very few people could read, it has become in these days of printed publications the unrivalled book in all the principal languages of the world. With the rapid increase in literacy, the sharpening demand for political freedom, the closer knitted fabric of the nations, we may confidently look forward to the wider and wider spread of the Word, more study of its rewarding pages, and more noble living according to its divine precepts.

Give to China Relief!

SUFFERING in China transcends that of all the other war-torn countries. The struggle has lasted three times as long, the lists of casualties dwarf the imagination, and there are far fewer hospitals, workers and supplies to serve the fallen. More cities have been bombed and pillaged, and the number of refugees treading the scorched earth of the provinces of China has reached the appalling total of over forty-five million.

Five cents a day will feed a starving child. *Five dollars* will disinfect the wounds of 250 people. *Fifty dollars* will provide emergency treatment for scores of air raid victims. *One hundred dollars* will endow a bed in a mission hospital for one year. Mission doors are open wide in the 14 free provinces, our missionaries serve at their posts—but they must have our ever-increasing gifts to enable them to continue their works of love, their deeds of mercy.

Let Us Carry On

JESSE R. WILSON
*Home Secretary of the
American Baptist Foreign Mission Society*

A WOMAN missionary in China recently closed one of her letters home with these words: "Let us carry on. God does".

That is essentially what Jesus said: "My Father worketh even till now; and I work".

That is also what Isaiah said: "He," that is God, "will not fail nor be discouraged, till he hath set justice in the earth, and the isles shall wait for his law."

Tracy Strong, who is heading up the war-prisoner work of the Y.M.C.A., says that among Christian people everywhere in Europe today he finds hope. Imagine that in war devastated and harassed Europe! Why is it? Because God carries on.

We carry on, too. The constructive forces of the world are not going to fail. They are now girding themselves for a greater and more united effort than the world has ever seen.

Among them all, in the vanguard of them all, and the inspiration of them all is the Church of Jesus Christ. No outstanding or even moderately successful Christian organization of more than local importance has folded up because of the contemporary unprecedented onslaught of the forces of evil. Some in German-occupied Europe and Asia have been suppressed in a local form or setting, but the spirit that brought them into being persists. Battle lines have shifted, but the conflict goes on. Moreover, new agencies to meet new needs and new challenges have come into being. In Washington are listed no fewer than four hundred organizations set to secure or administer funds for world-wide relief. Churches and church groups and church-inspired groups are chief among these.

Certainly the foreign mission movement is carrying on. Even the 117 missions in different parts of the world hitherto drawing their financial support chiefly from

Germany or German-occupied countries and now cut from their support are still operating. "No essential work has had to close."

No American or Canadian foreign mission society is thinking of anything other than an advance in the years ahead. Even now, in spite of some forced withdrawals from Japan and Korea and elsewhere, new missionaries are being sent out. Some are being appointed for whom it is not immediately possible to secure passports from our State Department because of war conditions, but the new appointees are making the most of their delayed departure for the field by further training and experience in this country. They will be all the better prepared for their work later on. Others also are being appointed, or are being sought for future appointment, and we shall witness within a few years the removal of barriers to travel and easy access to many lands and the going forth of scores and hundreds of young people, well-trained, chastened and disciplined by the war years; eager, devoted, ardent, to have a full part under Christ in overcoming the sin, disease, poverty, ignorance and superstition of the whole world.

The end of Missions? Rather it is the dawn of a new day for Missions, of a better type of Missions, freed from some of the paternalisms and imperialisms of the past, more deeply rooted in the eternal Gospel of the Son of God, and more aware of the ecumenical fellowship of the Church Universal. Such missions will again lead all the forces of civilization which make for a better world and, by the power of the Spirit, will increasingly produce the fruits of the Spirit—love, joy, peace, and all the rest—among people everywhere.

"Let us carry on. God does."—*Intercollegian and Horizons Abroad.*

"THE OUTLOOK OF MISSIONS is a welcome visitor."

MARY JANE GRAY, Winchester, Va.

National Missions

CHARLES E. SCHAEFFER

Editor

Defense Communities Weighed and Found Wanting

J. J. BRAUN

ONE of our pastors in a defense industry community spied a new family in his morning worship service. Obviously father, mother, and both children were interested and well accustomed to the ways of Protestant worship. After church they promptly announced their intention of transferring their membership to this church for the duration of the defense work. Five other fine families promptly followed the same procedure. All six men were trained technicians in the higher salary brackets.

What about the thousands of families that failed to present themselves? What about the families in a small batch of trailers written up in the papers? The women had so little to do to keep their trailer homes clean, and they had extra money in their purses so they spent their spare time going to shows or playing cards in the roadhouses. In one of these same trailers the doctor found six children sick with scarlet fever.

Defense industry populations present the same kind of cross-cut of humanity as any average American population.

Here is the difference. It is very much harder for the average defense migrant to join the new community and cultivate the moral and religious life than it is for people who have not yet been uprooted. The migrant usually needs extra help which is not easy to give. Usually there is a gulf between the natives and the newcomers. Moreover, sympathetic conferences with a great number of ministers living near defense industries reveal that a small percentage of ministers do not have enough

tact and skill to contact the newcomers effectively. One such minister insists that nothing can or should be done. "They won't even let you into their miserable 'homes'," he complains. In that same conference another minister told how he contacted 80 per cent with good results.

One of the great difficulties the newcomers experience is the three-shift working hours. Very rarely can the men attend services. Moving picture houses at many places accommodate them by running the show at midnight or during the morning. Taverns, too, are particularly accommodating. In St. Louis a Baptist Church conducts a religious service at 2 A. M. in addition to numerous services at different hours on Sundays. Surely, our churches should be more versatile.

In a number of instances the extra labor that is needed to follow every case and meet special needs and to conduct special programs for children and youth make the services of a parish worker or an assistant pastor imperative. Some churches are competent to enlarge their program to this extent. In a few instances the way is found to have the Board of National Missions furnish the extra help that is needed. The Board is willing. But it cannot possibly superimpose such a program on any church or group of churches. The local forces must have the vision and the interest, or passion, so that one can be sure they will do a good job.

It seems that the pastors and church members are being put to a far more significant test by this whole situation than most of them realize. In far too many in-

stances our devotion to the mission of the Church bogs down. Here are fully 10,000,000 dislocated people, and their number is increasing. Baltimore reports a hundred thousand and takes the lead in a most laudable way. Louisville speaks of 30,000, and is girding for an effective program; Burlington, 14,000, and is engaging a worker. There are hundreds of such situations. What is there in the Church that ought to respond? One might call it "Christian love", "obedience to the great commission", "enthusiasm for the efficacy of the Christian gospel in a time like this", "devotion to the redemptive program of Jesus, our Lord", "true Christian neighborliness". Whatever it is, it does not in many cases seem to kindle effectively to the opportunities.

Members of "successful" churches resent being jarred out of the smoothly running program they have erected and of which they are so proud. They resent intruders in the groups that have finally learned to get along together with such commendable comaradarie. They just can't give up the presidencies and chairmanships and have joint committees with other denominations to do important jobs together. They don't like the other denomination well enough

anyway. The one seems snobbish, the other has such a low class of people.

Pray God for such a flood of loving zeal in our churches that all these inhibitions may be overcome. Some of our pastors think we ought immediately to arrange nationwide retreats for meditation and prayer, feeling sure that God is willing to unleash the required Christian morale. Another says, "No, God won't do it until we repent and give up our class and race prejudice". Another thinks the sin that so easily besets us is none other than the amazing self-indulgence of the American people weighed and found wanting. Is that the verdict? We don't believe it. The danger of such a verdict, however, is present. It is not too late to bestir ourselves and yield ourselves in sincere penitence and new devotion so that the Lord God Almighty may use us in this cauldron of history to help our brethren see God and know the riches of His creative grace.

Fourteen per cent of the receipts of the War Emergency Relief Campaign is paid to the Board of National Missions for the Defense Industry Community Program. The Board is directly engaged in a cooperative way in four such communities and has counselled and aided in a number of others.

Emmanuel Church Organized in Peoria, Illinois

ARNO A. ZIMMERMAN

IT is vital to the life of our denomination to have congregations of our faith at strategic places in the various areas of our country. Peoria, Illinois, may be considered one of these places. Many of our Evangelical and Reformed people from all over the country have moved to this prosperous industrial city, which now has a population of over 100,000. From time to time we would hear about some of our people moving to that city. A few went to Pekin to worship, but most of them would unite with some other church or not go to church at all.

For the past number of years we have been seriously and prayerfully considering the organizing of a congregation. From

time to time services were held in private homes. The desire to organize a congregation gradually began to take definite shape. Thus, on the evening of April 19, 1942, after a service in the beautiful home of Mr. and Mrs. Elmer Bardelmeier, a meeting was called to consider the eventual organizing of a congregation. The desire was expressed to organize now. Why wait any longer and lose precious time? The Christian faith manifested at that meeting was most beautiful and inspiring. There were 22 persons present at that meeting, representing about ten families. The name, Emmanuel Evangelical and Reformed Church of Peoria, Ill., was selected and a

temporary church council elected. The next Sunday evening we met in the spacious new home of Mr. and Mrs. Grossmann and since then we are having our regular services at the Clugsten Memorial Chapel, 428 West McClure Street. Beginning with the first Sunday in June we hope to have regular Sunday morning services and also start a Sunday-school.

We believe this newly organized congregation has a promising future if a pastor can be secured who can devote all of his time in its service. There are many Evangelical and Reformed people in Peoria. If we had their addresses we could contact them and invite them to our services. A number of pastors have already given

us names and addresses of members from their congregations who have moved to Peoria. May we make an appeal to the various pastors and also laymen to send us the names and addresses of any people they know who might be interested in this congregation, people of our faith, who live in or near Peoria? This is very important to our work. Please, do not delay or forget. Forward the information to Dr. Arno A. Zimmerman, 626 Ann Eliza Street, Pekin, Illinois. By doing this you will render your denomination and Emmanuel Church of Peoria a special service. With your cooperation and prayers we hope to build a strong church of our denomination in that important and growing city.

Shannondale News

VINCENT W. BUCHER

THE Shannondale parish is centering its efforts in the coming months on "Christianity in the Home". Through local study groups, prayer meetings, Sunday afternoon classes and our vacation schools we are trying to secure more Christian home life. At our recent Mother's Day service the pastor spoke on "Christian Marriage". Potted plants and religious pictures were given to each home represented. We plan to place suitable devotional materials in each home, continuing the home altars established during Lent.

We have been glad to welcome many people of the churches who have stopped or come especially to visit the Ozark work. During the summer there is a morning service with basket dinner at noon on the first Sunday of the month. Our Brotherhood meets that afternoon. On the other Sundays there is an afternoon program only, consisting of recreation, worship and Bible classes.

Because of some changes in our summer program and the certainty of less tourist travel, we will not operate the kitchen and dining room in the Shannondale basement this summer. Hence visitors are advised to stock up before coming with picnic supplies. They are of course welcome to use the grounds and buildings as needed.

Our local men are building some sturdy picnic tables and benches for our grounds. There is now an outdoor fireplace, a shaded lawn and the tables will provide a convenience long needed.

In recent weeks five more families have secured milk-goats from Shannondale. These gentle and affectionate animals are filling real needs. In two instances infants and children benefit; in another an aged man; in another, an invalid; and, in one case where the family has staked out a claim in the brush of a nearby hollow. In each deal some suitable arrangement is made. Either the animal is purchased, rented or the recipient performs work at the community house in exchange for the goat.

There is some likelihood of a summer folk school being conducted at Shannondale. If it is held it will be under the direction of Rev. Ralph Abele somewhat along the type of several "ashrams" he has attended in recent years. Those interested may secure further information from him.

The preliminary hearings have been held for granting a charter to the Missouri-Arkansas bus line from Salem to Winona. This would afford through service from St. Louis past Shannondale.

(Continued on Page 224)

The Japanese on the Coast

REV. FRANCIS J. SCHMUCK, represents us on the important "Western Area Committee" and keeps us well informed. Rev. W. Carl Nugent is in close touch with 110 of our people who are behind the barbed wire at Tanforan near San Bruno. He also visits Sharps Park where hundreds of Japanese are interned. Rev. T. Kaneko, of San Francisco Mission, was scheduled to go with the major portion of his congregation to Tanforan. Presbyterian, Congregational and Methodist ministers stayed with their congregations at Tanforan. But in the last minute it was found there was not enough room for all, and orders came from the military heads that certain ones, including Rev. Mr. Kaneko were to go to Pomona, south of Los Angeles. There was nothing personal whatever in this decision. We might say that it is surprising that there are not many more such disappointments. Where lovers cannot quickly get married, they are in many cases separated, and those of us who know them well are exceedingly sorry. Rev. and Mrs. K. Suzuki are in Manzanar.

Rev. A. W. Felkley has given a very great deal of time at Los Angeles in helping the Japanese people get away with the least possible trouble. The Nisei (American-born Japanese) think a great deal of the Felkleys. We are printing a few letters which they wrote him.

The representative of the War Relocation Authority, at a meeting of the Friends Service Committee at Hotel Stevens, Chicago, told us recently that up to that time seven locations for permanent resettlement under Federal protection were nearly ready to receive Japanese people, and several others were rapidly nearing completion. He would not venture an opinion as to whether the Japanese would ever be returned to California. Others told us that there is a very strong sentiment in California against their return. Dr. Frank Herron Smith reported that many of the Japanese had sold all they had, including real estate, at a heavy sacrifice.

Formerly high school graduates and college students felt they had to remain with their parents and give up studying. As the whole situation develops, the young people seem much more inclined to continue their studies. It becomes clear that it would be very poor strategy for all concerned if they would not. There is involved in such a decision a deep confidence in the good intentions of the Government and the American people.

Every young person who desires to go to a mid-west or eastern school must be certified by the government. The Friends Service Committee, Mr. Clarence Pickett, Secretary, has engaged Dr. Robbins W. Barstow, President of Hartford Seminary, for the next few months to work out all the problems that arise in connection with the relocation of Japanese students. Grinnell College will take 50 Japanese students giving free tuition. Elmhurst College will take four giving free tuition. Elmhurst students have raised a fund of \$300.00 to help three Japanese students. Heidelberg will give a full scholarship to one student, covering all expenses and will probably be willing to give concession to a number of additional students. Heidelberg students have raised a fund for one student. Catawba will experience no difficulty as to admission but can offer no scholarship nor self-help. Hood will accept Japanese as any other students but offers no help. Eden Seminary will give Japanese students partial scholarship.

The Board of National Missions has decided that the money it receives from the War Emergency Relief Commission could not be better spent than to grant help to students. As Dr. Frank Herron Smith told the Committee in the Hotel Stevens: "If you ask me about distress among the Japanese, I must say, there is no distress, and let you reply, that it is all distress. I mean, the government is supplying the needs of the people as far as it is humanly possible".

Letters of a Modern Exodus

ARTHUR W. FELKLEY

BELIEVING that people of our Church would like to know what is on the minds of the Nisei (American-born people of Japanese descent) Mrs. Felkley and I are sharing some of the personal letters we have received since the outbreak of hostilities. All of these young people have been encouraged in their Christian life through the efforts of our Board of National Missions. We leave to you the task of evaluating what they write except for parenthetical comment. As follows:

December 21, 1941.

"How'd you people go through the Black-out?—Isn't this an awful mess? I hope the world straightens itself out soon. I certainly felt lonesome the first seven days of the war. All the Japanese stores in Japanese town were ordered closed so it was awfully dark. However, the stores are gradually opening up—so it seems more like before the war. It doesn't seem very Christmasy around here (Japanese town).

YORI.

December 22, 1941.

"We were very happy to hear from you today, and we appreciate your deep concern about us—the Nisei—during "these" times. Things are getting back to normal again after a week or two of excitement and abnormality. The stores are gradually opening again although the stores in Grant Avenue (S.F.) are slow in opening, which means that a great number of Nisei are unemployed for the time being. The people whom we feel sorry for the most are those who had all their savings in a Japanese bank and lost their jobs also.

"We were overcome with gratefulness for all the kind words and offers of help given us by the "hakujin" (Caucasian) people. I can tell you how wonderful it feels to be trusted, and our only hope and prayer is that all of us—the Issei and the Nisei—will live up to this trust, and be loyal to this country . . .

"This year our church is having a Christmas program at 2:00 o'clock on account of the blackout. It will be a simple affair—there will be no candies, presents, nor cos-

tumes, but I am sure the Christmas spirit will be there the same as it ever has been."

ROSIE.

January 1, 1942.

"Looking back over the past six months, I can see that much water has passed under the bridge, especially in the last few weeks. However, I can say that we are optimistic as ever we were, and that causes of fear—even among the most timid of the Issei—are decreasing daily . . . The war came just as I was studying for my one and only "final", but somehow I managed to struggle through . . . for a week or so, the scare here was terrific. Rumors flying thick and fast. But things are just about back to normal now. Most Japanese businesses have reopened and most of the fellows and "gals" expect to go on with school . . . We put on the one and only Christmas program among the four churches. It wasn't excellent, but better than nothing . . . Last Sunday the girls cooked a dinner and we had a lot of fun together. However, we all had to forego our fun on New Year's Eve. No girls, no dates . . . Last Monday we had to turn in our radios and cameras . . . The events of the past few weeks have given me the realization that the Nisei are approaching adulthood with all its accompanying responsibilities and hardships . . . I think one good thing this war is going to do is to give the Nisei their weaning. Up to now we've been almost helpless, dependent upon our parents. But now we've got to help the Issei out, as well as try to grab a social and financial foothold in the community for ourselves . . . On the whole, the Japanese are in much better condition than rumors may indicate . . ."

YOSH.

(A Phi Beta Kappa pre-med. student, 1942.)

January 6, 1942.

"Hello! We are glad to hear that you are doing so well. In war time New Year's greetings seem out of place, but we cannot stop from sending you our best wishes for a really Happy New Year! . . . We know

you would be proud of the Nisei in S. F. because they are taking things standing up. The J. A. C. L. (Japanese American Citizens League) has responded splendidly and quickly to the national emergency. We Niseis have all signed up for civilian defense and other activities. Many of the choir girls are taking first aid courses in schools. My brother and others are in the army serving their country. We all hope to do the same in the near future."

CHUJI.

January 14, 1942.

"Things are going on at church as usual—with the exception of a new feeling—it's hard to say. Now that we can't go many places, the young people make the church the center of social life . . . Life isn't easy for us now but I'm not complaining. We have a roof over our heads, enough food and clothing, and faith that it can't always be as dark as this. My dad's store has been closed over a month now, so no income, and goodness knows when it will open . . . Our sister churches, especially Rev. Schmuck's, have been very good to us. It's real wonderful to know that so many are praying and hoping for us."

FUJIKO.

March 28, 1942.

"Reverend, you've helped us out before so I'd like to ask another favor of you. You probably didn't know it, but my father was sent to an internment camp. He informs us that there is to be a hearing soon and that character references would be a great help. If you would send us a "To Whom It May Concern" letter as to his character, we would appreciate it very much . . . My mother, sis, and I are rather lonesome now without my father and brother (who is in the army station in Texas) . . . We have already closed the store, and are now packing and preparing to leave. BOY, things sure do happen fast!"

CHUJI.

March 30, 1942.

An announcement: "A little bird told me—George and Misaki are engaged." Students of Pacific School of Religion, Berkeley, Calif.

April 3, 1942.

"The last one year was a long year . . . the war itself was a terrible shock. The

reality of it, however, made me early realize that we would not be living on the Coast very long . . . evacuation . . . It is now here . . . When the first real evacuation order came out in S. F. two nights ago, many people thought it only an 'April Fool's' joke. But it is no joke but a reality . . . In some way I anticipate the new life. We shall have complete self-government in some respects, we are assured, and the distribution of community responsibility and work will give the Nisei a chance at civic opportunities never before anticipated. And, of course, there will be worries, too. I am counting on people like our church boys, Kaz, Min, Yosh, Sab, Chuji, to help maintain the morale of the larger majority of the crowd. Entertainment, community sings, competitive arrangements, must be arranged — that's where our boys shine. And they are looking forward to this, too."

HENRY TANI.

Stanford graduate and Executive Secretary of J. A. C. L.

April 5, 1942. The same young man above wrote:

"Tomorrow we start for a new adventure. We leave for Manzanar . . . We are not bitter as many believe us to be. We would like to see the war ended, and we want to do all we can to help. If our part in this war is to evacuate, we'll do it."

CHUJI.

April 13, 1942.

"Long has been the time that George has not written to his friends in Inglewood. The story—you know—but can you imagine the grief—the anxiety—the prayers—that are running through the very heart of Jap-town as the newspapers put it? Freezing orders—not only of assets but of human body (as of date—all enemy nationals AND second generation Japanese are forbidden from the areas north of California Street). Evacuation orders—closing businesses—closing personal affairs—storing or selling furniture, cars—packing—buying—coats, canvas sleeping bags, army bags, army clothes.

"But, Rev. and Mrs. Felkley, we are not bitter—we are not resentful—we realize the enormous problems facing the army on the coast—we realize that precautions

must be taken—we realize this is war—we realize that all must cooperate in the war effort . . . You probably heard about our spring concert of the choir. All of us—the choir—the congregation—as we stood there in silent prayer—listening to Joseph James (a negro baritone introduced to them during our pastorate) render “The Lord’s Prayer,” his very words seemed to reverberate into the depths of our hearts—it brought tears to some of us—to some of us—we had to swallow hard . . . P. S. Just got my draft questionnaire.”

KAZ.

April 15, 1942.

From Santa Anita Assembly Center:

“We’ve been here a week now; quite busy living the life of an evacuee. You would be interested in the work we are starting now . . . Tae and I signed up to help with the children of 5 and 6 years of age . . . Fumi has a job as secretary, and George works in the unloading from the freight cars—cots for the apartments, blankets, and distributes them . . . our day starts very early with 6:30 breakfast—we manage to make it by 7:00. The night supper is at 4:30 so we’re usually in bed by 9 o’clock. We look forward so much to letters from back home and from people we know and love. So take a hint and please write us, won’t you?”

SACHI.

April 21, 1942.

Dear Rev.,

“Hello! Greetings and salutations from Santa Anita. We are fine and in good spirits . . . It took us some time to get settled but now everything is running smoothly. I am working as a warehouseman for the present, but I am looking for a better position . . . My sis is working as head librarian . . . my mother is taking it easy, and she doesn’t do anything. She says she feels funny because she hasn’t

anything to do . . . I got a letter from my father saying he received your letter . . . It is like a small community here. We are living in 2-room ‘apartments’. They were formerly stalls—they are clean and roomy. Room enough to accommodate the three of us anyway. We have good clean flushing toilets and showers. We eat cafeteria style. The food is good . . . We had church services last Sunday. It was very good. They are expecting to have a choir soon . . . So long and best wishes from our family to yours.”

CHUJI.

April 19, 1942.

“Greetings from the stalls of Santa Anita . . . I have been here almost two weeks now and I have tanned a little . . . Jap town wasn’t evacuated yet so I am separated from Kaoru. It is hard on us but I reckon there are other people in the same predicament. Many young people have gotten married so that they wouldn’t be separated but the evacuation came too fast for these, too.”

GEORGE.

And even as I write Dr. Paul Gerhard calls from downtown Los Angeles to tell me that he received a telegram from the State Department which runs thus:

“Official information received dated April 13—transmit information that Bob sends love. They are both together and well, comfortable and safely interned, request Helen’s mother be informed.”

CORDELL HULL.

No, this is not a telegram from a camp in America, but a telegram from Japan. Robert is the son of Dr. Gerhard, who is at present in the U. S. Helen is Bob’s wife.

“God is our refuge and strength, a very present help in trouble. Therefore, we will not fear though the earth do change.” Ps. 46.

The Board of National Missions, at its meeting May 19 and 20, elected the Rev. H. R. Gebhardt, Th.D., as Western Field Secretary. Dr. Gebhardt has accepted the call and will begin his work in a short time. In the next issue of the “OUTLOOK” we propose to give the readers a more inti-

mate acquaintance with the new secretary. May it suffice for the present to say that the Board is very happy to secure the services of one who has the very wide experience of Dr. Gebhardt in matters of National Missions and church administration.

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

David Beck - Aviator "Child of the Church"

ON the eve of active service abroad in our Air Force, David Bridenbaugh Beck, son of our missionaries, Rev. and Mrs. Karl H. Beck, of the China Mission, poured out the "last full measure of devotion" to his country in her hour of need. While engaged in the final practice, his plane crashed at San Diego on May 11th. Funeral services in charge of Rev. Albert H. Schmeuszer, of Tiffin, Ohio, were held at Martinsburg, Pa., the home of his mother on May 20th.

The circumstances of his untimely death as well as the impressive funeral services are touchingly described in a letter of information and sympathy written by his uncle, Rev. Edwin A. Beck, home on leave from China, to David's father located at Yoyang, Hunan. From it we quote:

Tiffin, Ohio, May 27, 1942.

Dear Karl:

Many letters of condolence have come to Meta and the girls since the death of David. I think Meta has acknowledged more than a hundred of these already. Among these condolences were letters from Secretary of the Navy Knox; Rear Admiral Towers, and Commander Young, of the Advanced Carrier Training Group, at San Diego. All of these spoke highly of David as a young officer and aviator. Typical is this line from Rear Admiral Towers' letter: "Ensign Beck was a fully qualified naval aviator and a valued member of our organization". Dr. L. W. Goebel, president of our Evangelical and Reformed

Church wrote: "The entire Evangelical and Reformed Church mourns with you and your family". He also makes special mention of sympathy for David's father.

The Government gave the family their choice, either to bury at San Francisco, at Arlington, or at home. Meta chose "at home" at Martinsburg, Pa., "the home of the Bridenbaughs". The cemetery there is beautiful and commands a broad and beautiful vista. David finds a resting place there among many members of the Bridenbaugh family.

Mr. Schmeuszer and I arrived at Martinsburg about eight, Tuesday evening. Meta and the girls met us at the door. They took us into the room where David's casket, mantled with the United States flag, rested in the midst of flowers. The casket had been brought from San Diego by Ensign Roland Witte, who was a pal of David's.

It is to be regretted that none of the cousins of David on his father's side could be at the funeral. There were ten from his mother's side, and from among these there were sufficient young men of about David's age to serve as pall-bearers.

The exquisite flowers were tributes of love and sympathy from many groups of family and friends. There were offers on the part of military orders to make the funeral a military tribute, with band and banners; but Meta preferred a service at the home, with relatives and just a few friends. And so it was. The service was a very quiet, but soulful tribute to one who was dearly loved.

Rev. Mr. Schmeuszer officiated and made the address. There were five ministers to assist: Dr. Blanchard A. Black, of Rockwood, Pa.; Rev. Carl W. Isenberg, of Martinsburg; Rev. Irvin F. Kracke, of Frostburg, Md.; Rev. John N. Bethune, of Berlin, Pa., and Dr. Francis R. Casselman, of Altoona.

David's last visit with his mother and sisters was in March. He came the morning of the 2nd, and left in the early hours of the 13th. My diary of the 17th of March had this line: "David gave us a brief visit tonight before he leaves at 2:30 A. M." But one thing that pleased David was to find Dr. J. Albert Beam at the train, along with Meta and Eva and Mae, at 2:30 A. M. of that early Wednesday morning. David was grateful and remarked about it more than once. Though he had a presentiment that he would not be back again, he was always cheerful, and constantly admonished mother to bear herself with "Chin up!" There were gifts for all. And for his father there was "The Unfinished Symphony", by Schubert, in records for the phonograph. "That is for dad," he said, "though I will not be here to give it to him."

From San Diego the letters were not so frequent because men like David were busy at serious business — and especially so around May 10th—for they were about ready to set out over the seas. But it was "Mother's Day" and David sent his last message in flowers, with this verse in his own handwriting:

"Here are some flowers, Mother,
To brighten up the day.
May things go easy with you,
And God bless you all the way."

DAVID.

Next day, May 11th, was their last chance at practice. A "hostile carrier" was outlined on the field; ten planes were sent out to dive-bomb and shoot the target. David's flying record was high; no doubt he wished a high "shooting record" as well. It is thought that in this last day of practice he set his mind on hitting the mark. This concentration blurred his sense of altitude, and by a small margin he came to grief. His pal, Ronald Witte, says that

with thirty feet more altitude—a split second—he would have come through safely. As it was, his Commander puts it: "Your son was making a practice dive from which he failed to fully recover." A further comment, in the Commander's language is: "It must be some small comfort to know that the accident happened very quickly and unexpectedly and was all over before he could realize his danger."

The minister, in his address, quoted the words of Marianne Farmington:

"No time for a last farewell,
No time for the shock of fear;
Scarcely a moment's halt on the shore,
With the guide and the boatman near—
Dear, how surprised you were to go,
With little to suffer, little to know.

Only a moment of dark,
A dream of the fleeting night;
And then the beautiful break of day,
And the quiet peace of light—
And you found yourself where you longed to
stand,
In the repose of the fatherland."

"His was a character," said the minister, "that seemed to say,

"I expect to pass this way but once;

If, therefore, there be any kindness I
can show,

Or any good thing I can do,

Let me do it now,

For I *shall not pass this way again.*"

David's age was just twenty-two years and five months, exactly.

Very truly,

EDWIN.

* * *

"David was born December 11, 1919, in China, where he spent the first sixteen years of his life. Two years later he was graduated from the State College High School at State College, Pa. He spent one year at Teachers College, Frostburg, Md., and one at Heidelberg College, Tiffin, Ohio, before enlisting in the U. S. Naval Officers Training School where he became an Ensign".

Quoting further from the address at the funeral: "David was a child of the Church. The Church, in itself, has little of which to boast—its power, its fruitage is of God. Yet any church may be grateful, and take heart, and go forward with courage, that has been instrumental in shaping a life such

as David's. His was not the narrow conception of the church in the local community, but his was the conception of the Church for all the world.

"His was a character sweetened by a personal relation to the Church and his Saviour. His was a character made strong by personal sacrifice, and by denial of the usual privileges of a normal home. The complete surrender of his mother and father to the Church of their Christ made itself felt in his life.

"He was good to look on.
He was big and tall, and held himself upright.
His eyes looked his own height.
He moved with the grace of an athlete.
His skin was tanned by a wholesome outdoor life, and his eyes were clear and wide open.
Physically he was a prince among men.
I suppose that was why he could be so humble without loss of dignity—
For he was humble.
No trouble was too small for him to attend to.
His confidence was infectious.
His keenness and optimism could not fail to be understood."

Semi-Annual Meeting of the Board

THE Board of International Missions held its semi-annual meeting in the conference room of the Eden Publishing House and in the Hotel Jefferson, St. Louis, on May 19th and 20th, 1942. All the members were present except Dr. Nevin C. Harner, who was unable to attend because of the Commencement of the Theological Seminary at Lancaster, Pa.

The following missionaries were in attendance: From China, Dr. Paul V. Taylor; from India, Sister Minnie Gadt; from Japan, Dr. Carl D. Kriete and Rev. George S. Noss; from Honduras, Rev. and Mrs. Elmer H. Gumper and Miss Louise Kurtze.

Dr. Casselman reported on the allocation of missionaries at home on regular and enforced furlough. He stated that some of these missionaries have accepted pastorates and two have been "loaned" to the Board of National Missions.

Dr. Goetsch reported that a series of very successful Missionary Forums had been held in western cities during an eight-day period. The teams consisted of Mrs. M. P. Albrecht, of India; Mrs. Edwin A. Beck, of China; Dr. Kriete, of Japan; Rev. Mr. Gumper, of Honduras; and Rev. Jefferson C. Glessner, of Iraq. Comments received from pastors and others associated with the Forums were most favorable.

Dr. Goetsch also reported on the progress being made in securing delegates to attend the Christian World Mission Convocation to be held in Cleveland, Ohio, December 6-10, 1942.

The Treasurer, Paul H. Schulz, Esq., presented the financial report for the fiscal year ending January 31, 1942, showing total receipts of \$401,912.71 and total disbursements of \$388,204.46, with obligations amounting to \$10,026.00, leaving a balance of \$3,680.17.

It was decided to hold quarterly meetings of the Executive Committee in the months of January, April, July and October.

The needs of the India field, where two years of crop failures have added serious problems to the burden of the usual work, were carefully considered. The Board sanctioned the arrangements which Dr. Goetsch has made with the missionaries in India, instructing them to prepare for turning over the work to native leaders in case of emergencies, and promising all possible help through the provision of funds in case evacuation is necessary. The resignation of Sister Alma Jungerman, who has served the India Mission as a nurse for a full term, was received and accepted. She has been married to a missionary belonging to an adjoining Mission.

The important matter of the transmission of funds for subsistence to our missionaries in occupied China, Japan and Hong-kong through the Department of State was explained by Dr. Casselman, and his communications to those missionaries who will act as the Board's agents in these areas were read. The resignation of Dr. William G. Seiple as a missionary to Japan was accepted.

Dr. Casselman reported that a recent meeting of the Joint Committee of the United Mission in Mesopotamia revealed definite good news. Whereas last year all missionaries were compelled by conditions in Iraq to leave the field and only one was able to return, there is now a definite swing toward friendship with America and reinforcement of the missionary staff has been requested.

Attention was called to the request of the China Mission for the sum of \$8,000 monthly beginning with August in order to maintain the work. At present the Mission is using approximately \$6,000 monthly, but due to the vaulting prices of all necessities in China, this increase is urgently needed.

It was announced that Rev. Sterling W. Whitener, of the China Mission, would begin his pastorate in the Guilford Charge, North Carolina, June 1st.

The sad message that David Beck, son of Rev. and Mrs. Karl H. Beck, missionaries to China, had been killed in a naval airplane accident in San Diego, Cal., called forth the sympathy of all present.

The return of Miss Louise Vordenberg and Miss Bertha Scheidt to the Honduras field was reported. Mr. Laverne Dauderman, who was elected at the annual meeting last November, is awaiting permission for entry to Honduras. There are four applicants for service in the Honduras field.

A Request

THE Historical Society of the Reformed Church in the United States needs the following issues, of *Jottings from Japan* to complete its file:

- No. 15—July, 1919.
- No. 18—March, 1920.
- No. 21—September, 1920.
- No. 24—September, 1921.
- No. 27—April, 1922.
- No. 28—July, 1922.

Mr. Gumper and Miss Kurtze spoke of the progress being made in the erection of new churches in Puerto Cortez, Yoro and La Lima.

Mr. Hans Nottrott, son of our former missionaries to India, Rev. and Mrs. K. W. Nottrott, who left the field in 1914, presented himself as a candidate for service in India. He is a graduate of Eden Theological Seminary and has accepted a position under the Board of National Missions at Biloxi, Miss., until it becomes possible for him to go to India.

Dr. Herbert H. Casselman, Field Secretary, announced that he has received some very excellent motion pictures from the India field.

Dr. David D. Baker presented his report as Director of the Cooperative Council of Missionary Education and distributed copies of "World Neighbors", just from the press.

Action was taken inviting The Women's Guild, the Churchmen's Brotherhood and the Youth Cabinet to send representatives to the annual meeting of the Board which will probably be held at Cleveland in connection with the Christian World Mission Convocation.

In view of the many serious problems facing the members of the Board, its secretaries and its missionaries in distant fields throughout the world, every member of the Church is urged to support the work with intercessory prayer and sacrificial gifts.

No. 36—October, 1924

No. 38—March, 1925.

The issues of *Tidings from Japan*, except March, 1905, will also be welcomed by Mr. Herbert B. Anstaett, Curator of the Library of the Historical Society.

Mr. Anstaett will be glad to hear from our readers who are able to supply any of the above copies. He may be addressed in care of Franklin and Marshall College, Lancaster, Pa.

"Even in Honolulu the progress of our new missionary organization is of great interest."

MRS. MABEL C. DAUER, formerly of Toledo, Ohio.

Peng U Hsien

MRS. WARD HARTMAN
Yungui, Hunan, China

"PENG CHIEH," she was called, the Peng Big Sister. She was a Christian of Paotung, a woman of about thirty. She was baptized Christmas, 1939. She had been a widow for some years. Her husband had been a cloth merchant. Several years ago on a trip to Soli, not a hundred miles away, to buy cloth, he was murdered by robbers, and his money stolen. There were three small children. Two boys died young. A beautiful girl remained, the mother's only comfort. Then, this lovely girl died, too. The family was well-to-do. A few days after burial more grief came to the mother. The grave had been robbed, and the beautiful clothes of the girl had been stolen!

Soon after this Miss Chang, our young Bible-woman, and another woman, were visiting every home on Cross Street in house-to-house visitation. They entered this Peng home, knowing not that sorrow had come to the home. The widow was there, listened only half-heartedly, and talked very little. "Her heart is very sad," her father explained, and told the story of her grief. The Christian workers talked of Jesus and of the comfort, joy, peace and assurance He gives. They left tracts and urged the young woman to come to church to listen to the preaching and her heart surely would be comforted. The woman knew nothing of Jesus. Later she did come to church occasionally. She could read and write and was a keen business-woman. She joined a class of women studying at the church each morning a little geography, Bible reading, writing and hymns. She made progress. The Bible-woman explained some of the important truths in the Bible, answered the questions put to her by Peng Chieh, and gave her helpful books to read. The light came into her heart and Peng Chieh took her place as a disciple of Jesus. Prayer with her and more, on her behalf, was constantly made.

She was tested, too. When I saw her in March, her husband's sister, the only survivor in her husband's family, lay a corpse.

She was young and Peng Chieh was very fond of her. There were many heathen rites connected with the funeral. Would Peng Chieh weaken and dishonor the Lord? Would she, as was customary in all heathen homes, worship the dead, and burn false paper money, and practice many false rites? She remained true, and came to the church services as usual. She came to the Bible-woman for precious comfort and strength for the soul. On that visit she told me about herself, and this is her story:

"Mrs. Ho, I've certainly been a terrible woman. I see now since I have studied the Gospel. I used to fly up in a rage at anyone who disagreed with me, scold and use a sharp tongue. And gamble—day and night I'd gamble. Anyone who told me to stop gambling! I'd dig my mother out of her grave sooner than give up gambling, it had such a hold on me; I neither could nor would give up gambling. Six days and nights in a stretch without sleep, we'd gamble. Eat a little at midnight, wash our faces and at the table again with the cards. I can't understand it yet, how the change has come over me since I've accepted Jesus as my Savior. Now I hate gambling, and I dislike the gambling folk. Now if folks oppose me I just suffer them, I no longer fly up in a rage, thanks to God's grace. My father says that my disposition is much better. He says, too, I used to be sad so much, and that now I am always happy."

After Peng Chieh had been an inquirer for about a year, she seemed ready for baptism. Baptisms were to take place on Christmas Sunday, and she planned to be baptized then. But as time grew nearer something came over Peng Chieh and she said she was not ready to join the church. She said she was afraid she could not answer the questions when she would appear before the pastor and consistory. The workers knew Satan was trying to hinder this erstwhile earnest confessor of the Lord. They spoke to her but could not get satis-

(Continued on Page 214)



Kawaiahao Church, Honolulu, with corner of parish house to the right.
The church was dedicated in 1842 and the parish house in 1941.

The Field
is
The World



Students in front of the
Recitation Hall of Chenteh
Girls' School, Yuanling,
China.



Evacuation scene in Peiping, China.



From a village in Sarangarh
native state, this group of
low caste Hindus have
come to listen to the
"teacher." Page 217.



Outside the wall of the town of Hsichow, Yunnan province, China where Hua Chung College is refugeeing. Page 213.



Anna Winneshie in the Winnebago



Dovid Bridenbaugh Beck, son of Rev. and Mrs. Karl H. Beck of our China Mission. Page 204.

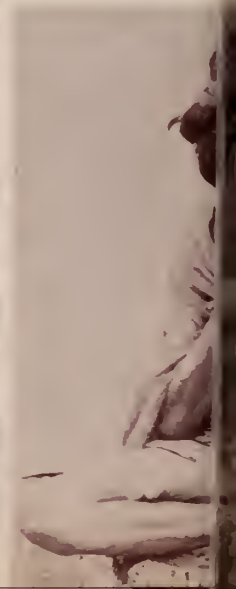
Rev. Emil W. Menzel and a group of Christians from the very low Gara caste. Although high caste Hindus do not regard the "Garas" as real Hindus, they resented the fact that these men forsook Buddhism and so persecuted them for accepting Christianity.

Page 217.



An Indian "fokir" c... Page 209

Below—"Church House" in the Missouri Ozarks. Photo by G. E. Seybold. Page 199





work at the power ironer
School, Neillsville, Wis.



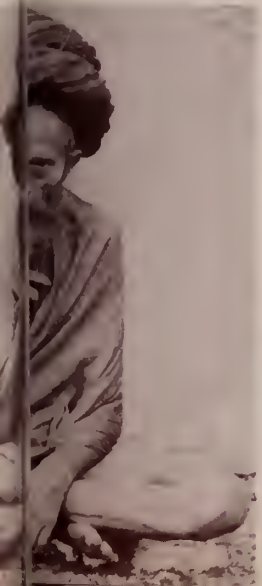
The Wilson family of Biloxi, Miss.



Rev. H. R. Gebhardt, Th.D., recently
elected Western Field Secretary of
the Board of National Missions.

Japanese evacuees arriving at Manzanar, California. They
ore being assigned to community homes which they will occupy
while they help to prepare the camp for other thousands
to follow.

Pages 200, 201.





Fellowship Hour at Ozark Folk School.

68 Unit Trailer Park at Burlington, Iowa. Page 197.



A typical trailer family in Burlington, Iowa, at the opening of the Park last October. Page 197.



A Visit to the Kumbh Mela

M. P. DAVIS

EVERY year there takes place in Allahabad a great Hindu festival called the Magh Mela. Magh is the Hindu month corresponding to the latter half of January and the first part of February of our calendar. Every twelfth year the famous Kumbh Mela is held at the same place and the same time. Astrologers have declared that the time of Jupiter's entry into the sign Kumbh (Aquarius) is the most auspicious time for bathing in the Ganges and Jumna rivers. To the Hindu the city is called Prayag, meaning: the great sacrifice. Conquered by the Mohammedans (1561) it was given the name Allahabad, the city of Allah. On previous occasions three to five million pious pilgrims attended the mela every twelve years, but this year there were only a million. This time no special trains were supplied to bring the pilgrims to the holy place as they were required for military purposes, thus making the mela "a poorer show than it would otherwise have been", said an Indian editor. More than 110 railway stations were forbidden to sell tickets to any one going to Allahabad unless for other purposes than to attend the mela. Hence thousands arrived in carts, on cycles, on foot, and several groups came down the Ganges in country boats, being on the way more than a month.

Hindu mythology tells us about the origin of this mela. Long, long ago the heavenly pitcher containing the nectar of the gods broke and spilled on four different places: Hardwar, Ujjain, Nasik and Prayag, the last one being the most famous. Hence this city became "tirtharaj", the holiest of holy places for a religious pilgrimage every twelfth year. Benares may be India's all-the-year-round holy city for Hindu religion, culture and the best place to die and be cremated, but Prayag remains the most efficacious place for a religiously cleansing bath. It is here where the religious unity of India is demonstrated. Poet and peasant, rich and poor, old and young men and women, monk, sadhu and laymen meet for one common

purpose: to bathe at the Sangam, the confluence of three sacred rivers: the Ganges, the Jumna, and, in order to make it an exceptionally holy place and to call it "tribeni" (three rivers), they add a third invisible river, the Sarasvati.

The Christian Society for the Study of Hinduism held its sessions in Allahabad this year in place of Benares so that its students might have the opportunity to make a study of the Kumbh mela. Asked to give a series of lectures on "Village Hinduism", the writer had the privilege of spending ten days in Allahabad and making frequent visits to the mela grounds. These visits were made with the leader of the school for Hinduism. Being a Brahmin convert, formerly professor of philosophy, he was well able to introduce us into the deeper meanings of all we saw there.

Hindus believe that ages ago during a time of drought the saint Bhagirethi was so pious that by the power of his austerities he was able to unlock the locks of the god Siva and release the goddess Ganga which then flowed forth down the sacred mountain Kailash. Blowing his sacred conch shell Bhagirethi proceeded southward and led the sacred waters into the scorched plains of India. Watering millions of acres she became "Ganga Mata" (Mother Ganges).

Hindus believe she has cleansing and healing powers. One Brahmin told us: "Ganges water is self-purifying; fill a bottle with Ganges water, seal it and set it aside for a month or two after which you will find it to be germ-free". Many shopkeepers were on hand to sell the pilgrims bottle-shaped tin vessels in which to take home a quart or two of the sacred water which they could later use for ceremonial and medicinal purposes. Others purchased small brass vessels holding about a cup of water, these were soldered and could be sent through the mail, or packed between their clothing without danger of leaking away. Returning home later I found this quotation from the religious epic, the Ma-

habharata in the Hindu orthodox magazine *Kalyana Kalpataru* (Feb., 1942):

"He who takes a plunge bath in the Pushkara Lake, in the tanks (ponds) at Kurukshetra, in the Ganges or in the Phalgu River at Gaya in South Bihar, redeems his ancestors as well as descendants up to the seventh generation. The Ganges absolves him of his sins who recites her name, brings salvation to him who looks at it and purifies the man who takes a plunge into it or drinks its water, along with his forbears and descendants up to the seventh generation."

In this connection a Brahmin convert told us this experience: "Walking along the Ganges early one morning I found a friend, a doctor rationalist, meditating. He said to me: 'I have been meditating on the popular faith of the Ganges' cleansing power and virtue; sewers, dhobies, (washermen), pilgrims and animals make it filthy, yet it is believed that the water cleanses the impure. This Hindu background leads me to believe that the blood of Christ cleanses from sin'. To this our friend added the comment: "I came to Christ by the same road: faith in Ganga Mata—then rationalism—then the sacrifice of Christ".

Among the pilgrims were thousands of monks, ascetics, sadhus and other "free souls" representing various sects. They had come down from their Himalayan caves, retreats and abodes to acquire additional merit by bathing in Ganga Mata at the auspicious hour on the various prescribed favorable days. For those pilgrims of the poorer classes who came down from the north on foot this pilgrimage in January involved serious physical strain, for they must spend many nights out in the open under trees. They cannot carry much bedding in addition to food and cooking utensils. Even they who could come by train found the cost no easy burden to bear, for it involves considerable expenditure.

The mela grounds, under water during the height of the rainy season, are roughly the shape of a triangle formed by the two rivers Ganges and Jumna and an embankment thirty to fifty feet high. This high bank is called the "Bund" and was erected to protect the city from high flood. Many a pilgrim arriving on the top of the embankment stooped down and kissed the earth in religious awe; the more dignified ones

merely touched the sacred ground with their right hand and raised it in salute to their forehead. A cinder covered road about thirty feet wide, roped off on both sides, and one and one-fourth miles long, leads down to the "Sangam". A railway bridge over the Ganges is over a mile long, high above the flood stage of the river. The mela grounds stretch over a mile and a half along the banks of the Ganges.

An open space extends several hundred feet on each side of the center roadway making it possible for the pilgrims to walk leisurely along the line of sales-stalls and the many encampments of the various religious sects. Many of these observed religious ceremonies daily; a few of them used loud speakers to make their message known to those walking outside their encampment. Our study group entered most of the enclosures and were allowed to remain as long as desired. Invariably rugs were spread and invitations extended for us to be seated. Our questions were gladly answered, either in a subdued conversation during the sacrifice or ceremony, or after these were finished. We never took a picture without permission. We never intruded or disturbed, and always tried to remain in the background. During all the visits to the mela only twice did I see two other white persons. Farther down the road the noise became louder where hawkers and stall-owners were calling out their wares. There were shops for brassware, pottery, marble images, books, religious pictures, cloth, toys, also restaurants. While we were there it rained heavily three days, causing a large number of tents and bamboo-mat huts to collapse. One night it hailed, causing much inconvenience to the many pilgrims sheltering under the trees. Due to the continued rain a large number of them left the city. Even large numbers of "Kalpabasis" (sadhus who vowed to remain during the whole period of the mela) lost courage and broke their strict vow by leaving the mela. I went to the scene after the rain subsided and found large portions under water. The merchants complained that the decreased number of pilgrims would involve them in large losses as they had paid high concession taxes in the expectation of normal, clear weather.

The government itself supervises all arrangements in detail for the whole mela. Roads and all entrances to sacred places are roped and fenced off to guide the masses and to prevent crowding. Telephones were installed, also a water system, electric lights, fire department, drainage, dispensaries for first aid, sanitation conveniences and hundreds of sweepers to keep the area clean, loud speakers to announce daily programs or the loss and finding of strayed children. Strict precaution is taken to prevent an outbreak of cholera or other diseases, and to protect the pilgrims in case of panic or fire. Thousands of scouts and other volunteers are stationed in all parts of the grounds to be of service to those in need.

We saw a fire break out among the huts of Beiragis (religious mendicants); when the fire brigade arrived to put out the fire a quarrel ensued and delayed the work. The sadhus objected to the fire being extinguished, saying that a fire once started must be allowed to burn itself out. They continued the quarrel until rain came and put an end to both the heated quarrel and the fire. This was the ninth fire at the mela during the ten days we were in Allahabad.

On one of the particularly auspicious days a group of us spent three hours in a boat and were rowed down the Jumna to the spot where it flows into the Ganges. It is here at the "Sangam" that tens of thousands were preparing for their religious bath, the one primary purpose for

which they had come. Taking pictures at this junction of the rivers while the bathing ceremony is going on is rightly forbidden. A small minority of youthful bathers were hilarious, the great majority were as serious and dignified and worshipful as a Fifth Avenue congregation. The average depth of the water at this place is from two to three feet at this time of the year. In a number of boats we saw men displaying a cow before which was spread a rug to receive offerings from those pilgrims who desired to accumulate a special amount of religious merit by combining bathing with cow-worship. Seeing this, our leader remarked: "There is no money-making racket a priest will not think of!" We continued our trip through the mass of bathers up the Ganges River for a mile or more and disembarked at the pontoon bridge which was crowded with pilgrims coming from Northern India. At this place, covering about five acres, was one of the many "barbering" plots where hundreds of barbers were busy shaving the heads of men and women, widows as well as married. Many of them were having this ceremony performed to fulfill a vow of some kind, others were having it done, as a bystander told us, to symbolize the putting off of the old man before performing the bathing ceremony. I suspect he may have been a pupil in a mission school; for the average Hindu "the old Adam" does not exist.

Mahasamund, India

Memories

KATE I. HANSEN

ONE day some years ago in Miss Lindsey's and my home in Sendai—how long ago and how far away it seems now!—we had as honored guests two aged Japanese gentlemen, Christian samurai, Christian ministers. In their rustling gray and brown and black silk ceremonial robes, they needed only the traditional two swords each to pass for warriors out of some old print. Only the faces were different. Calm, peaceful, actively benignant, they differed as far as possible from the fierce, scowling

faces that we see so often in those old pictures.

The conversation turned on their boyhood days, and we listened eagerly as they exchanged experiences, for they had been brought up in different provinces.

"I went to the clan school at —."

"And I at —."

"Yes, the boys were nearly all sons of samurai. Only a very few sons of merchants ever got in—you remember how people despised merchants."

"We had several sons of farmers, though."

"Oh, yes, we did, too. Of course they ranked much higher than the merchants—next to ourselves, in fact."

"I suppose you had all the military training we had—riding, swordsmanship, shooting with bows and arrows, boxing and so on."

"Yes, that took up the most of our time, too. The rest we spent in writing exercises with the brush, reading Chinese classics, composing poetry."

Here from a hostess a question: "Didn't you study any mathematics?"

"Why, no. You see, samurai looked down on mathematics, because that was fit only for tradesmen. Samurai prided themselves on being above any consideration of money. Their only business was to fight, and to be loyal to their lord. He gave them their living."

"Were you given the two swords to wear when you started to school?"

"Yes, and I was just eight at that time."

From a hostess: "But did the boys use those swords? Were they *real* ones?"

"Certainly they were real. And sometimes we did use them. All commoners had to get out of our way when we walked down the street. We could use our swords on them if they did not."

"We had to guard ourselves all the time. Just as we do now, we were taught to make a low bow whenever we met one of our equals on the street. But instead of bowing as we do now, with the head bent, we bent the body only, and kept the head up and the eyes fixed on the other person, for fear he might take that time to slash us with his sword."

"Certainly we took no chances. Do you remember how we made our bows when we went calling?"

"Do tell us about it," from a hostess.

"Well, you know it was the polite thing to kneel and touch your head to the floor before you entered a room. So you would come up the step to the narrow veranda

and bow facing the room, and your head would touch the floor just where the sliding doors had been pulled back. So you first put your iron folding fan lengthwise on the door-sill, and then made your bow, touching your head to it. Otherwise, someone might have suddenly shut those doors and caught you by the neck, if the fan hadn't been there to stop them."

In such an atmosphere had they grown up. Yet the two proud samurai boys, when they reached manhood, had given their hearts and all their loyalty to a greater Lord than the feudal lords of their childhood, who had meanwhile been displaced all over the country. They had openly declared themselves as followers of a religion that for three hundred years had been prohibited throughout the nation as an "evil sect". They had borne persecution, ostracism, loss of family and loss of jobs. Through long lifetimes, they had given themselves selflessly to the service of those common people they had been brought up to despise. In humility and in poverty they had served, and they had never faltered nor turned back. Each in his own place, they had led hundreds of their countrymen into the service of their Lord, the Prince of Peace. For they were Pastors Miura and Akiho.

They are gone now, to be with their Lord—Pastor Akiho, with a song on his lips, one Sunday morning as the Christians were singing in the Sendai churches; Pastor Miura in his boyhood home, "triumphant" over pain", and on that bed of pain writing poem after poem of faith victorious, to send to his disciples and to his friends. Two of these poems are among my most precious possessions.

Pastor Akiho and Pastor Miura have mercifully been spared the "great tribulation" of these terrible days. Pray for their fellow-Christians who have not been spared, that in this world of hate and deadly strife, their faith may stand firm, even as the faith of these two honored servants of the God of Love.

"I look forward to each new issue of THE OUTLOOK OF MISSIONS. It contains *reliable* information that I could get in no other way *regularly*."

EDNA M. GULDIN, Maxatawny, Pa.

Chinese New Year at Hsichow

*Extracts of letter from Miss Gertrude M. Zenk
to her family, dated Hua Chung College,
Hsichow, Yunnan, China, February 16, 1942*

THIS being the time of the Chinese New Year I don't expect to get this letter off through the Post Office until two or three days from now. However, I'll make a start at it so it will go as soon as possible. Yesterday I was told of a new and faster way to send mail to America so I'll send this letter that way as an experiment. This "air mail all the way" ought to be quite fast, but it is also very expensive. I used to send you letters from Shanghai for National Currency 25 cents. This new way will cost me National Currency \$9.70. However, one must keep in touch in these troubled times. I simply can't write as much as I used to, especially to friends. I haven't had any letters from anybody in America since the United States got in the war. I'm wondering if any of you have inquired about sending mail to me eastward instead of westward.

This is our last week of winter vacation and I'm not at all ready to go back to school yet. As usual, I haven't accomplished half the things I set out to do during these four weeks. Part of that is due to the fact that groups of us went off on picnics or hikes on days when I might have done a lot of mending or such. Oh, well, I'm not sorry about that because one has to have a little fun now and then. Actually, the seven strongest of our foreign men-folk seem to be getting more recreation than we ladies; they can go off on mountain climbing expeditions when we ladies have to stay home and mend or sew. Last Tuesday those seven went off on the longest trek any of them has attempted so far. They climbed up into a gully or ravine between two mountains somewhat north of here and then wandered around until they came out on a high plateau behind these mountains. Way up there, at about 12,000 feet—we're already at about 6,700—they walked and walked until they came out on the top of our own Wu T'ai Shan, the mountain nearest where most of us climb around on. I haven't even gotten a sixth of the way up

yet! While the men were up there we ladies had a little sewing circle at Mary Coe's house. We spent most of the afternoon mending while Mrs. Miller read us one of Mark Twain's short stories, and then ended with some tea.

Last Friday eight of us walked to Lo Ch'a Ko, a famous place about six miles from here where a devil is said to be enchained in a ravine. It's a beautiful scenic spot in which about a half-dozen temples are clustered. We had our picnic lunch in the one, the highest on the hillside. From it we could look down on the plains below and beyond them to the lake and the mountains on the other side. It was perfectly lovely. The only drawback was that the wind was very strong that day, and ever since, just as it usually is at this time of the year. We decided against prowling around in the gorge in favor of just sitting in the cute little balcony at the front of the temple and telling stories. Some day we hope to go there again when it isn't so windy; perhaps then we can see more of what's inside the nooks and crannies.

To us, here in the courtyard, Chinese New Year doesn't mean very much this year. Apparently the Li family is too poor to splurge to any noticeable extent. None of the three living sons even bothered to come home for this event. The oldest son, who has seven living children, hasn't been at home for about a year and has never seen the youngest child, a son at that! The No. 2 and No. 4 sons apparently are dead. Their wives live here with the rest of the family and help with all the harvesting, etc. The No. 3 son is the only one who comes home quite regularly. He has five children, the "sassiest" ones in the courtyard. His job is trading. He buys some things in Likiang and sells them in Hsichow or in Tali or Hsiakwan; other things he buys here and sells at Likiang. You see, this part of the country is so backward that there are no such things as trucks or rail-

roads by which trading can be done with parts north of here. Everything is done by horses, mules, or donkeys. That's No. 3 son's job. The No. 5 son is in some sort of business at Hsiakwan and has been at home only once since we moved here. His attractive wife gave birth to a daughter on Christmas Day, her second; the first one died, and he hasn't been home to see his child either. What a life these women lead! None of them except the two old grandmas seem to have any real dress-up clothes, even for such a special occasion as New Year's. Yesterday was the first of the year, but the celebration will continue for three days or more. Out on the streets one sees people all decked out in their finest, especially the men. But the members of our family are wearing their usual old patched clothing. The only signs of New Year's we see here are the almost constant offerings of food which are placed on the table in the center of the courtyard next to a lot of burning incense.

Yesterday seven of us went off on another picnic, this time to the lakeside. It was still quite windy but warm enough so that we could enjoy ourselves playing in the sand and throwing sea shells at each other. I had to leave the place earlier than the others because I was invited to a birthday party for one of the Roots' children. Little Loretta had her sixth birthday so she entertained nine of the children of Chinese faculty members. It was quite a pleasure to watch them play together at games like "cat and mouse", tree tag, London bridge is falling down, and "drop the handkerchief". The Roots' children don't know enough Chinese to talk with the others much and the Chinese children talk

practically no English. But they all sang London Bridge together in English and enjoyed it.

Today is Ash Wednesday. The Episcopalians are having a special communion service this morning but I'm not going. However, I am praying more than ever for all those who are suffering because of the worldwide war these days. Now that Singapore has fallen the outlook for the future is none too bright! Of course, I have no doubt that America will come out on top eventually but one wonders now soon.

Expenses here continue to rise daily. I feel most sorry for those of the students who come from Hongkong, Borneo, or Singapore because they are completely shut off from their folks now. Many of them come from places in occupied China. These at least can get some government help but those from outside of China can't. Consequently, they have no money and are entirely dependent upon the college to keep them on indefinitely. Naturally, that presents a very difficult problem for the administration. I'm glad I'm not the president or treasurer or any other official! The teachers also have plenty of financial troubles, too. The government of China realized that and made an effort to help a little by sending \$5,000 in National Currency to be used as the college desired. With it a special committee decided to buy salt for all the faculty members and their families, enough to last a year. Isn't that an odd way to spend all that money! It is practical, though, because we all need salt and in this way the money could be distributed evenly according to the number of people in the various families.

(Continued from Page 208)

faction. Three Christian women decided to pray about this matter, and no longer urge the woman. Each of these three women, in her own room, daily, frequently pled with the Lord to guide Peng Chieh. After several days the subject of their petitions came to the Bible-woman. "Miss Chang," she said, "Pray for me. I have not been at peace in my heart for days."

Miss Chang replied, "You will be miserable. Pray for forgiveness. You've had the witness of the Spirit, and then you re-

fused Him. You've grieved Him. Do this: You pray to God about this matter of witnessing to the world that you are His at this time. Tell Him that if He gives you peace in your heart, you'll take it as a token that He would have you take that step."

After several days she returned, and of her own accord asked for baptism.

The only believer in a substantial heathen home, the only one among relatives and friends, the only person in that part of the

city to stand true was not easy. But she made progress, constantly learned more of His Word and grew in grace; she learned the joy of giving not only of money but of service. She was a great joy to the Christian group in Paotsing and especially to the Bible-woman, and she had a growing desire to study at her own expense, and to become an evangelist.

News from Afar

Seven or eight months later Peng Chieh became very sick, and though she had hospital care, she died. She remained true to the last in spite of great suffering, and was given a Christian burial. Paotsing Christians mourned the loss of one so faithful and so promising. Though we do not know God's purpose, we praise Him that He stooped down and lifted this one up out of sin and made her a precious, white-as-snow child of His.

Extract of letter from Rev. T. F. Hilgeman Yuanling, China, February 15, 1942

ON account of prices prevailing in Yuanling now, our institutions have to be heavily subsidized with a war emergency allowance. The present arrangement is as follows:

Every full-time salaried worker receives \$50 basic relief, and in addition to that he gets two dou of rice for each member of his family, including himself. Rice is

\$28 per dou at present, and the price is still going up. These relief subsidy payments are monthly. Student expenses in our various institutions run from \$500 to \$800 per semester in middle schools and higher in colleges. We are cutting down and pulling in wherever we can to make ends meet this year.

Extract of letter from Mr. John D. Beck Honolulu, T. H.

Some day I am going to write you a strange story about a couple of young people and a job which is a strange combination of happy opportunity and heart-breaking frustrations. Some day when these things don't press so close about us, I want you to know the heart-breaking story of Kawaiahao, the oldest Protestant church in the islands. I can't go into details now, but I want to say that what keeps us going is the terrible need of these young people

for help in Christian living and the knowledge that here and there we have been able to touch a boy or girl and be of help and they are so grateful.

The heartbreak comes in because of the great need for all kinds of young people's work and the stone wall of tradition, ancestor worship, and prejudice against anything new on the part of those who run the church.

Extract of letter from Miss Lucile Hartman Yungui, China, to her mother

Three months with no word from our dear ones. No one else has received letters either. Funny, though, that old church

papers are coming through once in a while—even last August numbers. They are a treat.

"I have taken the OUTLOOK OF MISSIONS so long, I feel that I cannot get along without it."

MRS. F. W. TATE, Mineral City, Ohio.

Men and Missions

CHARLES F. FREEMAN
Associate Executive Secretary, Churchmen's Brotherhood

"Vision, Imagination Necessary in Times of Great Peril"

THE above caption appeared at the head of a newspaper commentator's column recently.

It appears that a hurriedly called meeting was being held by the important citizens of a river town to lay plans to protect the city from destruction by a flood that was already on its way to engulf the community.

One said, "I'll furnish the sand bags for a dollar a piece". Another announced, "I'll furnish the sand if I am paid for the extra shovels needed". A third said, "I'll furnish the workers, but since they must work overtime I'll have to charge double pay". "I guess that takes care of everything," announced the chairman. "Is there anything else we need?"

A stranger stood up, "Yes, my friends," he said, "there is something else you need. You need vision and imagination. Your mental attitude is that of men who see no danger and feel no anxiety".

"That's right, stranger, but what would you have us do," the chairman said.

"I'd have you use some sense," the stranger said, "and that requires vision. Imagine the flood already here. Imagine the water already creeping over the levee and rising every minute. Imagine your homes and families and business houses in immediate danger of complete destruction. Would you think about profits and working hours and such things? Or would you forget everything else and rush out there and work till you dropped?" "We'd do our best," the chairman said, "but . . .

"But nothing," the stranger interrupted, "you'll think now as you will think when the flood hits you, or it will catch you unprepared and wipe you out."

The stranger walked out. The chairman turned to the taxi driver who had brought him and asked: "Who is that man?"

"He is a stranger to me," said the taxi driver. "His name is Fate."

Fate stands on the threshold of every church door now and warns of the im-

mediate destruction of almost everything that Christian idealism stands for. The war spirit is slowly but surely creeping up to the very altars of our congregations. It threatens immediate destruction of public worship, our church school and kindred activities. In its wake it brings disaster to Christian morality, the Sabbath and the home. It sets up pagan ideas, humanistic religions and blunts civic righteousness, and fosters graft and social decay. It substitutes hate for brotherhood, lying propaganda for truth. It exchanges democracy for vicious totalitarianism.

Fate urges us to be done with methods for the time being. God knows the Church has enough machinery to carry us safely through this greatest of all world crises.

This is a time for repentance. It is a time to make room for Jesus Christ in our hearts. It is a time of return to religion. It is a time to strengthen the Christ ties in our homes and in the affairs of the world. It is *the* time for a great revival of religion in the best sense of this sometimes trite phrase.

Now is the time to do what we would like to do when the full fury of the storm of world hatred is upon us. Now is the time to do for our world, through Jesus Christ and His Church the things we will be sorry we left undone when destruction is upon us.

"We will do our best," you say, "but—
"But nothing," says Fate, "you will think and do now as you will think when the flood of paganism hits you, or it will catch you and wipe you out."

Men of the church, give your best thoughts to Jesus Christ and His Church now!

The time is not far distant, when peace will again come into its own. The clouds of hatred so stifling now will be dissipated. Francis Scott Key saw "by the dawn's early light" what so proudly he had seen "by the twilight's last gleaming". He saw his flag, proudly surviving a night of terror. We, too, must see the survival of righteousness and truth after the storms of destruction have passed. Let us all act now.

The Women's Guild

FLORA R. LENTZ

Editor

Hindu Society Needs Christ

EMIL W. MENZEL

GANDHI has repeatedly made the statement that India's religions have been adequate to her needs. He assumes that since India has managed to survive to many milleniums the religions which survived with her must be adequate.

However, one cannot live long in India without seeing numerous social ills which would never have reached their present malignant state if India's religion possessed a social conscience. In observing increasingly—bad—situations one is impressed with the fact that India's religion in no way hinders but actually contributes to the growth of social ills.

Of course, so-called Christian countries also have their social diseases. Plenty of them! Hardly an evil can be named that has not had the support of "pious pillars of society" — slavery, prostitution, dope manufacture, conduct of war—all have had scripture quoted in their defense. Christianity, for a time, may lose its moral vision but it has a way of finally turning upon and fighting to exterminate evils which fasten themselves upon society. On the other hand, Hinduism has never had its attention drawn to the alleviation of human suffering and to the improvement of society. The Hindu seeks *individual salvation* and release from countless rebirths but never a new society or Kingdom of God.

The real Hindu saint is one who can sit unperturbed in his contemplation of the Infinite while his deserted wife and children starve, while famine and disease decimate the land and social disability forces half the population to live on a sub-human

level. This contrasts strangely with Jesus' claim to be the Messiah because "the blind receive their sight, the lame walk, the lepers are cleansed . . . and the poor have good tidings preached to them."

The Hindu is as ready for self-sacrifice as the people of any country. The many pilgrimages, asceticisms, penances and willingness to adhere to tradition even when it becomes very inconvenient attest to the fact that he does not buy his religion cheaply. In circumstances not hardened by traditional practice, the individual Hindu is often very considerate but Hinduism, as an organized religion, does not concern itself with human relations excepting to demand obedience to *caste*. Life with its joys and sorrows, justice and injustice is only illusion anyway. The individual is born and reborn millions of times in different shapes and forms: he receives his rewards and just deserts according to the life he lived in previous incarnations. Humanitarianism is commonly held to interfere with divine justice. Naturally such a creed breeds callousness to human suffering. With this background let us consider in some detail the effect of Hinduism on a few of India's most conspicuous social evils.

(1) Poverty—Its Roots

The abject poverty of India's depressed millions has its roots in her religion, for Hinduism and the caste system cannot be separated—it is this system which is a deterrent to any economic well being. It is true that each caste maintains what on the surface looks like a commendable mutual help arrangement. A Hindu son takes care

of an aged father or of a relative out of work. But woe to those who have no relatives or whose relatives do not live up to expectations.

Also, because religious merit demands that a pious Hindu shall give alms to the beggar, such alms are given. As a result India is flooded with religious and secular beggars who are beggars from choice. There is no attempt at organized help that there may be fewer beggars and that the really needy may receive assistance.

Religious restrictions against killing animals is at the root of much poverty. A pious merchant catches the rats, which play havoc in his granary and spread plague, but the merchant would not harm the rats. He catches them and releases them a short distance from his granary, in front of another man's granary, and the mischief goes on. The farmer who must support his family on the produce of three acres sees one of the three devastated by monkeys—but what can he do more than chase them away for monkeys are *sacred animals*, and dare not be killed according to the tenets of Hinduism. India has more cows than any other country in the world—but *less milk*. A quart of milk costs as much as a peasant's daily wage. Unless the parents are far more wealthy than the average, a baby who cannot be breast-fed is doomed. The cow that is far too runted to give even a pint of milk a day is eating the grass that the healthy cow so urgently needs. A non-producing cow can more easily survive than a producing one, but, according to Hindu religion the cow is a *sacred animal* and the removal of any has been forbidden although the great number of cows wandering over the country has become a serious economic liability.

(2) Ignorance Fostered by Religion

The incidence of only eight percent literacy in India is disturbing but we remember that some Christian countries were slow to reduce illiteracy. However, the difference lies in the fact that Hinduism has *at no time* identified itself with an effort to give education to any but a small proportion of the priestly group. What may we think of its attempt to give even a modicum of religious and cultural instruction, if the

following is an example? I have seen the priest of a certain community come into the village on his twice-yearly visit. He came on an elephant. He did not descend from the animal's back but his two servants called at every house in the village to collect from each family the basket of rice. The rice was sold on the spot and the proceeds pocketed. The priest had made his semi-annual visit, he had not left the elephant's back, had made no reference to matters of religion or self improvement—in fact, he spoke to no one.

Gandhi admits that idol worship is a low form of worship, infinitely lower than the form that he or any really intelligent Hindu practices. But he resents all attempts to stimulate improvement in the worship of the masses, since idol worship has been good enough for them thus far, it is adequate for the present and future.

(3) Social Oppression by "Divine Order"

Favored classes and underprivileged classes are found in every country—some form of enslavement, serfdom or peonage lies hidden under a veneer where least expected. Even America is not free from class oppression. But no country has succeeded, as has India, in definitely stratifying its people. This is Hinduism. Mahatma Gandhi is personally most democratic and is probably as close to the common people as any political leader alive and yet he is incurring the growing opposition of the depressed castes. He calls them harijans (lords of the earth) instead of untouchables, treats them decently and calls upon all Hindus to do the same but nevertheless he holds that their caste system is part of the divine order to which all Hindus should submit.

(4) Women in Hinduism

Indian savants tell us that the position of women in India was much better in ancient times than it is today. Hindu literature has some charming pictures of model women such as Sita and Savitri. Women were praised because they were good and virtuous wives, successful mothers and exemplary daughters-in-law. Al-

though they had few personal rights, no property rights and could be divorced easily, their status was like that of women in most ancient countries. As history was being made, out of the necessity to protect their women from abduction and seduction by the fierce soldiers of invading Mohammedan armies, there grew the *seclusion of women, child marriage*, even the horrible practice of "suttee" in which the widow ascended the funeral pyre of her late husband to be burned with his corpse. Thus the Hindu women lost the liberalizing opportunities which came to women in Christian countries.

One wonders what Hindu society would be like today had the Christ, who made the lame to walk, the blind to see, who gathered women and children, the poor and wealthy—had He been venerated instead of the saint who was *devoted to the unknowable God* but blind to human need. One wishes that Hindu women might have had as their guide Christ the Saviour instead of the God Krishna (whom Hindus compare to Christ) whose merits rest upon sexual exploits with countless women. *He has been the popular idol and Hinduism has learned its lesson well.* Thus it is that the worship of Krishna, combined with poverty, ignorance and other social evils, has given to the women of India a hopeless outlook. In view of the differences between the teachings of Hinduism and the teachings of Christianity we cannot compare the status of Hindu women with that of Christian women—neither dare we assume that in all Christian countries do women have the advantages they have in America. On the whole, however, Christianity has been an active ferment for the improvement of the opportunities of women. So was Judaism for that matter, for polygamy had disappeared when Christ arrived on the scene. Even in the early

Christian church, despite St. Paul, women had a much higher place than in the synagogue. But early Christianity was mistaken in encouraging women to remain single as "brides of Christ". Catholicism is wrong in its glorification of the nun's estate. But at least this is clear: Christianity regards the soul of woman as of value. It is the absence of such valuation in Hinduism which has permitted woman to be so generally relegated to the position of mother of children and handmaid of men.

Christianity Has Brought Hope

Through many centuries there were no educational opportunities for Indian women. The first, and for many years the only opportunities were those offered by mission schools. Now the government schools far outnumber the mission schools but their staffs are largely composed of teachers trained in Christian mission schools. As a consequence of Christian missions, India has many capable and well-educated women to add their influence to that of its educated, well-trained men in bringing relief from its poverty, ignorance and social ills. There is no way of realizing what is meant by "India is in an ancient mess" except as one feels it by living among the people . . . *India is changing.* There are numerous attempts at social reform by reform agencies and nationalistic programs. But these still lack the driving power, the power which is conspicuously absent in a nominal Christian until he has given himself to Christ. It is more than a knowledge of social reform or even Christian principles that is needed by both the ancient and modern civilizations. It is complete devotion to the Christ-like way of life through personal devotion to Christ. *Hinduism needs Christ. So do we. Let India and America get headed in the right direction.*

IF YOU PLAN TO READ—and do not have a copy of the 1942 Reading Course list, be sure to ask the Education Chairman of your Women's Guild for a copy.

Next spring at the annual meeting of The Regional Women's Guild, local Women's Guilds will receive RECOGNITION when 25% of the membership have read at least five books from the current reading course

list. If your Guild has not purchased books for circulation, you will be able to find a number of the listed books in our Church Service Libraries, located at Schaff Building, 1505 Race Street, Philadelphia, Pa., or 1720 Chouteau Avenue, St. Louis, Mo. Write to inquire what books are available on the 1942 Reading Course list.

The Thirtieth Year Thank Offering

MID-MAY, 1911, registered the beginning. Optimism was on the wing as laymen and preachers and missionary women gathered at Canton, Ohio, for the widely-heralded meetings of The General Synod and The Woman's Missionary Society of the General Synod.

The Woman's Missionary Society was primed for a new era of service. The new joint missionary magazine, THE OUTLOOK OF MISSIONS, was at hand to promote the work. The enthusiastic Church-wide observances of the Twenty-fifth Anniversary promised well for the future. The first salaried secretary was spending much time on the field organizing new societies and reviving others. In this mood The Ninth Triennial Convention of the Woman's Missionary Society of General Synod created five new departments of work of which one was the Thank Offering Department. That fall the first in-gathering was held—therefore, 1941 marked the Thirtieth Year Thank Offering.

It is quite probable that there would have been no special emphasis given to "the thirtieth year" had it not coincided with the out-going year for The Woman's Missionary Society as an organization. But the Society had always regarded its Thank Offering as a thing of special privilege, and sentiment began to attach itself to the THIRTIETH YEAR In-gathering as a harbinger of that which would come in its larger sphere of operation in The Women's Guild.

It will be a matter over which to rejoice when it becomes generally known that the 1941 Thank Offering Challenge was attained. The Offering is \$50,482.63—nearly \$51,000! This is a 12% increase over 1940

and that had been a 7.7% increase over 1939. \$51,000 for Kingdom service is a great boon *when it comes as a love gift from children, girls, young women, middle-aged and older women of the Church.*

For thirty years I have heard the music made by T. O. boxes being emptied into the ingathering receptacles: I have looked upon the small-denomination coins as they were blessed and sent upon their journey: I have heard the reports of what the in-gatherings totalled. To cover what I saw and heard I have but one word, amazement. For with each triennium, counting the one 1920-23 as the first, the in-gathering totalled more than \$100,000. The largest offering for any triennium was \$156,000.

To the women who directed this department of work, the Church that administered the large sums of money, owes sincere appreciation. Miss Annie Blessing, Hellam, Pa., the first Thank Offering secretary, was followed in order by Mrs. A. K. Zartman, Dayton, Ohio; Mrs. Francis R. Casselman, Altoona, Pa.; Mrs. L. V. Hetrick, Easton, Pa.; Mrs. William C. Treston, Philadelphia, Pa.

Mrs. Treston, with her experience and enthusiasm for the Thank Offering continues her services in The Women's Guild. She is its first general chairman of the Department of Thank Offering. With our faces turned to the future, let us ponder the Scripture she used as an introduction to her 1940 report. "*Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*" (Malachi 3: 10.)

Is It I — Or Someone Else?

SHE sat at her dressing table. The beautician had said her new hair-do was very flattering. She could not see it that way. She really was getting wrinkles! It must be a bilious condition that made her skin so sallow and dry. With all her diet-

ing and careful exercising it was exasperating that she had so little enthusiasm for things that used to give her much satisfaction . . . "I'd give—oh, I don't know what I'd give—I suppose when it came to giving it would be nothing—but I was about to

say I'd give a lot for a good laugh—but when one laughs there must be something to laugh about—and what is there now?" At least I have enough of something that gives energy for a shrug of the shoulder when I think of a laugh!

"I certainly didn't give much encouragement last evening to Mrs. — when she brought what she said was wonderful news. No doubt she thought I'd be happy as I used to be over it. She nettled me too with her saying 'I could hardly wait to tell you the THIRTIETH YEAR THANK OFFERING CHALLENGE brought a great response. Our thank offering, reported at the final meeting of the W.M.S.G.S. when the Executive Committee met to wind up the business of the general society was almost \$51,000!' (Of course she didn't know how *down* I'm feeling and she did know that we had seen eye to eye on the

blessings of Thank Offering.) . . . I'm sure my discomfort after her visit brought on that horrid dream I had last night . . . Let's see how was that dream. I was busied about something for which I was preparing. I was happy that something had transpired. On the table lay what I, as Thank Offering secretary, was to take to whatever place I was preparing to go. At that point I glanced at the window, then ran quickly to see more clearly, for HEADLINERS HATE were holding a parade. I watched and watched until my eyes were filled with the dazzling, glaring yellow banners '*Join Us and Your Heart Will Be As Sour As Ours*'. When I turned, there on the table lay the money but my THANK OFFERING was gone.

"Can it be possible that I have allied myself with hate! that it has changed me from the woman I meant to be?"

Enthusiasm in Beginnings

MRS. WILLIAM C. TRESTON

Chairman, Thank Offering Department
The Women's Guild

THANK OFFERING CHAIRMEN — attention! More than half of the first year of The Women's Guild is over. Have you fallen into your "stride" by this time? Have you tried valiantly to place a Thank Offering box in the home, and the Thank Offering idea in the consciousness of every woman and every girl of your church? You should have supplied yourself by now with a Thank Offering Kit (Price, 50c; order from The Women's Guild, 2969 W. 25th Street, Cleveland, Ohio). The kit contains all the materials you need to effectively and efficiently promote the fellowship of Thank Offering. Have you secured the departmental letter of suggestions

which was distributed at the spring regional meeting?

The Worship Service for the annual November in-gathering will come to you, together with the supplement and letter of instruction, in the very early fall.

Take advantage of the fall regional departmental conferences. You will find them helpful, as you exchange ideas, experiences and problems with other workers. Keep the ideal and the purpose of the Thank Offering continually before your women.

Let us all strive together to make this first Women's Guild year count tremendously in setting an impressive standard for the Thank Offering department.

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

"Why build these cities glorious
If man unbuilted goes;;
In vain we build the work unless
The builder also grows."

Like Crossing the Ocean in a Row Boat

ETHEL F. KENNEL

Social Service Department Chairman

GIGANTIC, as undertaking to "cross the ocean in a row boat", is the effort to meet the social service needs of these days in which the unusual demands complicate the already difficult field. The opportunities are so many that a chairman hardly knows where to begin. With the war, our social structure has become suddenly different. Quiet, serene communities of a year ago have become busy and confused cities. Old family homes are now dwelling places for scores of people. Prices of food, building materials, and other essentials have soared. To areas near army camps thousands have moved, often displacing the farmers within the area. During the building of the army camps, trailer camps housed the construction workers. When the army camp was finished the trailer camp moved on to the "next". In their place have come thousands of soldiers and in many instances their wives and children. This in turn has necessitated the coming of thousands of civilians to provide business facilities, professional service and recreation programs to serve the soldiers and their families. These communities are only semi-permanent because the soldiers are constantly on the move and naturally some of the civilians move with them. As one group goes on, another replaces it. This ever changing population presents many problems. There are usually a great many taverns and amusement places near the camp. Soldiers and civilians seem busy making money and amusing themselves. But pressing as are the needs arising from this instability with their purely material interests, it seems that the foremost concern for the Social Service Department must be an earnest cooperation to provide a Church Program in the new communities of encampments and defense industries.

Our intimate acquaintance with the work of Rev. Henry J. Damm, of the Caroline Mission, St. Louis, adds to our general interest in providing a Church Program, for

we know with what energy he will give himself so that the religious spirit may be made operative in these new unchurched communities? Rev. Mr. Damm is one of the ministers called by the Home Missions Council to serve in encampment areas. He is located near Fort Leonard Wood, Waynesville, Mo. It is he who said, "I felt like a man trying to cross the ocean in a row boat".

As chairmen of Social Service Departments we will be interested in seeing how the ministers appointed by the Home Missions Council approach their work. For this detail we are indebted to Rev. Mr. Damm. He and the group of associates began to study the community by interviewing various professional people to get their estimates and attitudes toward the existing health regulations and school facilities. They interviewed social agencies for information on relief. They noted the unwholesome places of recreation, encouraged the U.S.O. and a few other agencies at work within and outside the camp . . . but they found that the foremost need was to provide a Church Program.

That this program must be undertaken by interdenominational means is no reflection on the churches within the areas—if there are churches located there. Local churches have applied themselves earnestly to the task of ministering to the newcomers but their facilities and personnel have been quite inadequate to meet the suddenly enlarged community. No church could be expected to risk a building program and procure a staff of workers with the future as uncertain as the war situation makes it. This fact was recognized at the beginning of the war and the responsibility to supply ministers and necessary equipment was undertaken largely by the Home Missions Council.

In order that the Social Service Departments in our local Women's Guilds may be in readiness to cooperate with committees which may be at work should your

church be located in a war-made community, we are listing the committees:

One committee is surveying fields for the purpose of locating new churches. The servicing of churches to be allocated with approval of denominational Boards. Some permanent churches may result.

A second committee will foster and encourage Vacation Bible Schools.

A third committee will endeavor to correlate activities of the Church with agencies of social welfare and these agencies with each other. There are moral and community problems where

the Church can render real service. In a number of conferences with military leaders the necessity for such correlation was emphasized.

There will be committees to meet special needs of the soldiers.

In the face of the tremendous tasks the members of Social Service Departments are urged to be in constant prayer: to be ready with their interest and time. May God richly add His blessing to the efforts of all who are working diligently to build His Church.

The Girls' Guild Page

DOROTHY BRAUN

In the Nick of Time:

How many of our Guilds will have a head, heart and voice at one of the camps this summer? Has the season crept up on you all unaware? If it has, there is yet time. Look at the list. Count your dimes. Can it be that a girl or two could

be sent from your Guild to one of the camps? It would be especially welcome to meet you at one of the four listed here, where we will have time for special meetings together. I am more than eager to know you and your thinking. Come, let's go camping for a week!

July 5-11.....	Hanover Conference.....	Hanover, Indiana
July 20—August 1...	Mensch Mill First Senior Camp.....	Alburtis, Pennsylvania
August 3-15.....	Tiffin Summer School.....	Tiffin, Ohio
August 23-29.....	Camp Mack Intermediate Camp.....	Milford, Indiana
	Camp Mack Leadership Training Camp...	Milford, Indiana

In Reply to Krutchia:

The question of "stewardship" was raised in May. Whether the writer of that letter asked just the questions that you would have raised or not, it is true that she showed a kind of uneasiness about a subject which generally is dismissed without more ado than a gentle reminder about the happiness of being a giver. If we were to be concerned first with God and only secondarily interested in ourselves, the reply might be discussed in this fashion: "Saints soon become angry and withhold their gifts, if they experience ingratitude or contempt . . . saying, 'I have done so much for him, and it is forgotten already, and there is no gratitude in the people, etc., I would gladly take out my heart

and give it to some one; but since I see that it has to be lost, and he shows himself so grateful, and all my labor and trouble go for nothing . . . I'll not give him a cent or a crust of bread'; see, there the scamp peeps out, and you show by your own words why you are doing it, namely, that people are to worship and celebrate you, and honor you as a god. See, this is the shameful perversion of good works, and the common fault in all the world, that nobody does anything good without such a design. Thus Christ now means to teach how one is rightly to give alms, and says: 'If thou givest alms, do not have a trumpet sounded before thee'. And St. Paul says: 'He that giveth, let him do it with simplicity!' These simple alms we do not find

among the worldly. For their giving is of such a character that the right hand gives, but the left hand takes. That is called — givers, takers — as the children mockingly call each other . . . In short, he who means to be a Christian must not want to do, or omit any good work, out of regard for others, but only in order to serve God with his office, calling, money, goods, or whatever he has or can do, and honor Him so far as he can, although he may never merit any thanks thereby upon earth." The gentleman who wrote those words had a keen understanding of us people, even though he lived from 1483-1546. Note that he says all of us are more or less—givers, takers—. He puts the question of living and giving back where it belongs, centered in God. If a person is a Christian, let him judge even alms-giving by a Christian conscience. Otherwise, choose ye whom ye will serve.

Back Yard Church:

Shrimp and oysters must be caught, shelled and canned in brine before they are the tasty dishes comfortable people enjoy. On the Gulf of Mexico this is done by families of old and young who live in shacks, have little education and public health service. Here in back of the summer homes of Biloxi the Evangelical and Reformed Church has its Mission. Two chapels, a clinic, Sunday-schools, Daily Vacation Bible Schools, visiting doctor, dentist, nurse and pastor—so the people of this depressed area are receiving the Word in language that is understood: medicine, sympathy, clubs, study groups, counselling, Church life. This is another of the causes and projects for which the money of The Women's Guild and the Girls' Guild is used.

A President Is Honored

ON May 29th in Salem Church, Weatherly, Pa., at a surprise birthday dinner, members of the former Woman's Missionary Society with their husbands, expressed to Mrs. C. T. Moyer their appreciation of her untiring service as their president, from the organization of the society in 1931 until it became merged into a Women's Guild, ten and a half years later. The surprised Mrs. Moyer, ushered by her husband, the pastor of the church, into the church parlor, was presented with a corsage of sweet peas. Following the dinner, presiding officer, Mrs. H. E. Tyson, introduced Miss Jennie Hamm who, in behalf

of the society, gave "An Appreciation" of Mrs. Moyer's services and presented to her a beautiful Parker Vacumette fountain pen. Elder H. L. Breckman and Church School Superintendent E. J. Sykes brought greetings. Mrs. Moyer was presented with a certificate in "Recognition of Service".

A brief resume of the years, in which the membership never exceeded 20, disclosed the interest of the members in world service to which they contributed through the W.M.S.G.S. a sum exceeding \$1,500. The outstanding contribution to the local church was the purchase of 20 confirmation gowns, first worn by the class of 1941.

(Continued from Page 199)

Mrs. Etta S. Purcell, of the Akers neighborhood, has been engaged by our local church to act as matron of the building and as librarian. She has two rooms in Shannondale. Mrs. Purcell is of an old and respected family of our county and

knows many local persons and customs from her years as teacher and farm-wife. She has had training as a W.P.A. book clerk and is a friendly and efficient person whom we are indeed glad to have with us.

"Enclosed find check for renewal. Being a reader for so many years I would not be without it."

(Mrs. S. S.) DOROTHY McCORMICK, Millheim, Pa.

Missionary Education 1942-1943

Theme:
Latin America

Missionary Conferences Leadership Training Schools - Camps

July 5 to July 10 . . . Catawba College Conference, Salisbury, N. C.
Aug. 23 to Aug. 29 . . . Mission House Missionary Conference, Plymouth, Wis.

Summer Schools and Conferences

July 5 to July 11 . . . Hanover Conference, Mitchell, Indiana
July 6 to July 17 . . . Lone Star L.T.S., Waco, Texas
July 6 to July 18 . . . Shady Side L.T.S., Mt. Pleasant, Pa.
July 12 to July 18 . . . Missouri Valley L.T.S., Fulton, Missouri
July 12 to July 24 . . . Johns River Valley L.T.S., Collettsville, N. C.
July 20 to July 31 . . . North Star L.T.S., Lake Minnetonka, Minn.
July 20 to July 31 . . . Lake Erie L.T.S., Dunkirk, N. Y.
Aug. 1 to Aug. 8 . . . First Dunkirk Family Week, Dunkirk, N. Y.
Aug. 2 to Aug. 8 . . . Sunflower L.T.S., North Newton, Kansas
Aug. 3 to Aug. 14 . . . Pacific Northwest L.T.S., Estacada, Oregon
Aug. 3 to Aug. 15 . . . Tiffin Summer School, Tiffin, Ohio
Aug. 8 to Aug. 15 . . . Second Dunkirk Family Week, Dunkirk, N. Y.
Aug. 9 to Aug. 15 . . . Green Lake L.T.S., Green Lake, Wisconsin
Aug. 10 to Aug. 22 . . . Potomac Synod L.T.S., Fannettsburg, Pa.
Aug. 16 to Aug. 23 . . . Mensch Mill Young People's Camp, Alburtis, Pa.
Aug. 17 to Aug. 28 . . . Gulf Coast L.T.S., Waveland, Miss.
Aug. 23 to Aug. 29 . . . Camp Mack L.T.S., Milford, Indiana
Aug. 30 to Sept. 7 . . . Mensch Mill Family Camp, Alburtis, Pa.

Intermediate and Senior Camps

July 6 to July 13 . . . Mensch Mill Intermediate Camp, Alburtis, Pa.
July 6 to July 13 . . . Shady Side Camp, Mt. Pleasant, Pa.
July 9 to July 13 . . . Dunkirk Senior Camp, Dunkirk, N. Y.
July 13 to July 23 . . . Waveland Boys' Camp, Waveland, Miss.
July 20 to Aug. 1 . . . Mensch Mill First Senior Camp, Alburtis, Pa.
July 26 to Aug. 8 . . . Johns River Valley Intermediate Camp, Collettsville, N. C.
Aug. 3 to Aug. 13 . . . Waveland Older Girls' Camp, Waveland, Miss.
Aug. 3 to Aug. 15 . . . Mensch Mill Second Senior Camp, Alburtis, Pa.
Aug. 16 to Aug. 23 . . . Ohio Intermediate Camp, Lancaster, Ohio
Aug. 23 to Aug. 29 . . . Camp Mack Intermediates, Milford, Indiana

For Information

MISSIONARY CONFERENCES

Catawba College, Rev. C. E. Hiatt, Chairman, R-2, Lexington, N. C.
Mission House, Rev. Otto R. Gerber, Chairman, Orrville, Ohio.

LEADERSHIP TRAINING SCHOOLS AND CAMPS

Board of Christian Education, 1505 Race Street, Philadelphia, Pa.

A Christian Fellowship of Compassion

On Behalf of . . .

- | | |
|--------------------------------------|----------------------------|
| 1. The Protestant Churches of Europe | 5. Refugees of China |
| 2. "Orphaned Missions" | 6. Japanese in America |
| 3. Prisoners of War | 7. Our Own Boys in Service |
| 4. Refugees of Europe | 8. India Famine Relief |

Every member of every congregation of the Evangelical and Reformed Church is called to enroll in *A Christian Fellowship of Compassion*. No Christian can be unwilling to make personal sacrifice for the sake of relieving these millions who innocently suffer. *A Christian Fellowship of Compassion* is, as the name indicates, a fellowship of the members of our churches voluntarily sacrificing and systematically sharing for the relief of those who suffer. It is love finding expression in a world of hate.

The gifts we share will be used by the following accredited organizations which are reaching the areas of need indicated above with a Christian ministry of love and mercy:

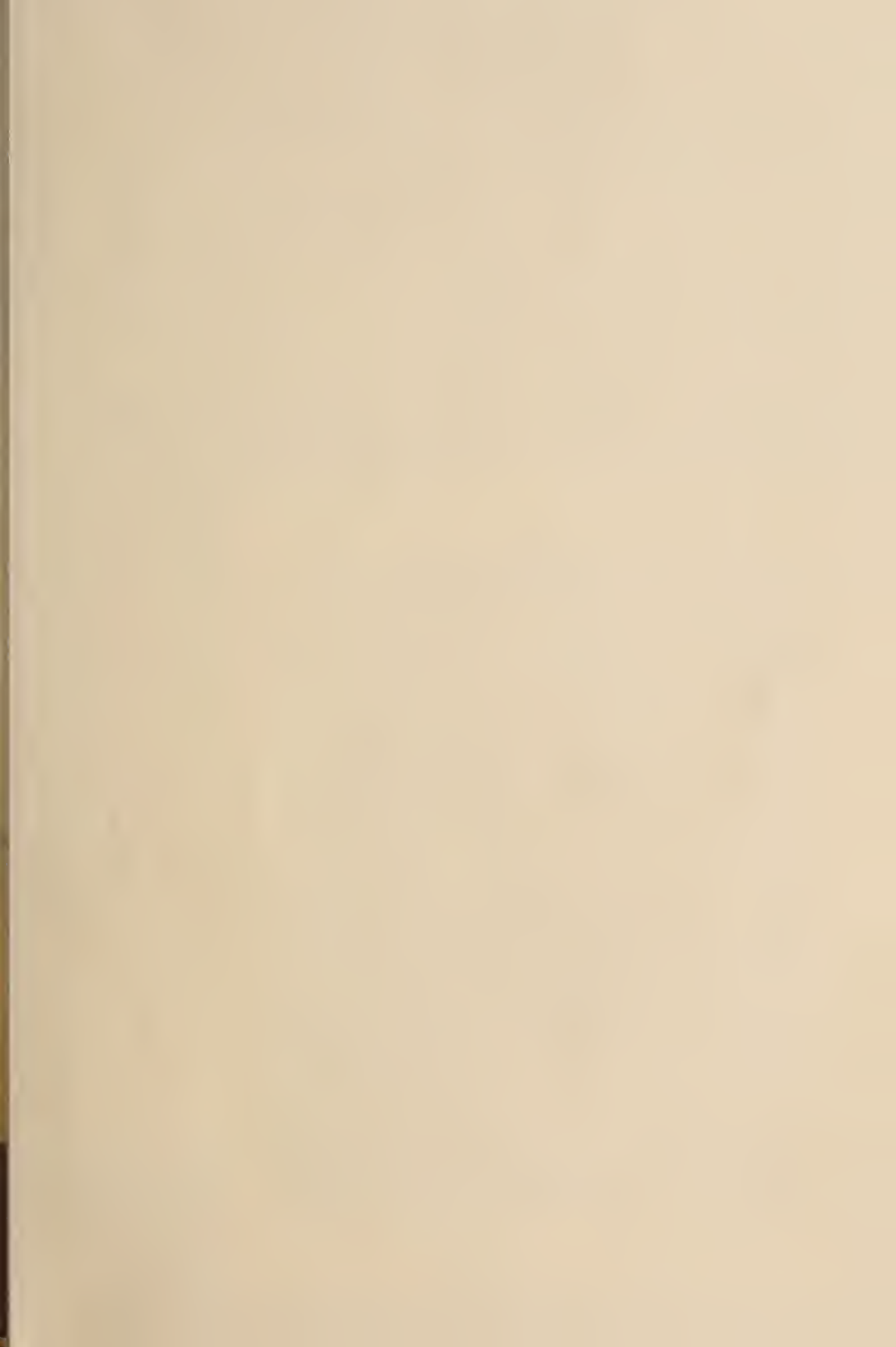
Board of National Missions
Board of International Missions
Bureau for Service Men
International Missionary Council
American Friends Service Committee
Church Committee for China Relief

American Committee for Christian
Refugees
Central Bureau for Relief of Evangelical
Churches of Europe
War Prisoners' Aid of the Y. M. C. A.
American Bible Society, Emergency
Fund

Further information gladly supplied by

WAR EMERGENCY RELIEF COMMISSION

**1720 Chouteau Avenue
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